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Art. I. *Zeal without Innovation:* or the Present State of Religion and Morals considered; with a View to the Dispositions and Measures required for its Improvement. To which is subjoined an Address to Young Clergymen, intended to guard them against some prevalent Errors. 8vo. pp. 375. Price 7s. 6d. Rivingtons. 1808.

THERE are some works which require to be viewed only in a literary light. No important principles are discussed, nor any momentous interests at stake. When this is the case, nothing more is necessary, than for a reviewer to exhibit the author's plan, and to give an impartial judgement on the ability with which it is executed. If the merit of the performance be very conspicuous, it is the less necessary to multiply words in order to shew it; and if it have little or none, it need not be conducted to the land of forgetfulness with the pomp of criticism. For this reason, the utility of periodical criticism may, in a literary view, be fairly questioned; as it seems like an attempt to anticipate the decision of the public, and prematurely to adjust those pretensions, which, if left to itself, it will be sure to adjust, in time, with the most perfect impartiality. A reviewer may give a momentary popularity to what deserves to be forgotten, but he can neither withhold nor bestow a lasting fame. Cowper, we will venture to say, is not the less admired because the Critical Review, with its usual good taste and discernment, could discover in him no traces of poetic genius.

There are other works, which owe their importance more to the subjects on which they treat, and their tendency to inflame the prejudices and strike in with the humour of the public, than to any extraordinary ability. Their infection renders them formidable. They are calculated to increase the violence of an epidemic disease. The matter of contagion ought not to be slighted on account of the meanness of the vehicle by which it is transmitted. We are sorry to be under the necessity of classing the performance before us with

works of that nature; but our conviction of its deserving that character must be our apology for bestowing a degree of attention upon it, to which it is not otherwise intitled. The author's professed design is to present a view of the state of religion and morals, and to suggest such remedies as are best adapted to correct the disorders under which they languish. A more noble and important undertaking cannot be conceived. We have only to lament, that, in the pursuit of it, he betrays so many mean partialities and ungenerous prejudices, as utterly disqualify him from doing justice to the subject. While we would wish to give him credit for *some* portion of good intention, we are firmly convinced, that had *his eye been single, his whole body had been* more *full of light.* In an attempt to trace the causes of degeneracy in religion and morals, and to point out the proper correctives, nothing is more requisite than a large and catholic spirit totally emancipated from the shackles of party, joined with extensive knowledge, and a discriminating judgement. In the first of these qualities, the author is lamentably deficient. He looks at every thing so entirely through the medium of party, that though he cannot be said to be absolutely blind, he is quite incapable of seeing afar off. His remarks are often shrewd such as indicate a mind awake, and attentive to the scene which have passed before him. He is sometimes acute, never comprehensive; accurate in details, with little capacity for tracing the consequences and unfolding the energy of general principles. While the title of the work leads us to expect his attention would be entirely directed to the best means of promoting the moral improvement of mankind, the watchful reader will perceive there are *subordinate objects* which he is at least equally solicitous to advance. There is a complication in his views, a *wheel within a wheel,* quite incompatible with simplicity of mind, and perfect purity of intention. There appears too much reason to regard him as an artful bigoted partizan, acting under the disguise of a philanthropist and a reformer. Severe as this censure may seem, we are persuaded our readers will acknowledge its justice, when they are apprized of the leading statements and positions contained in this singular work.

The author sets out with descanting on the state of religion in this country, which he represents as very deplorable in proof of this, he adduces, among other facts, the violation of the Christian sabbath, and the prevailing neglect of public worship. As these symptoms of degeneracy are found in an equal degree among Dissenters and Methodists he is led by the course of his subject to notice the state of religion amongst them, where he acknowledges there is

room to complain of a deficiency of zeal. He does not affect to deny that their teachers exhibit the great truths of Christianity with energy and effect, and that much good has resulted from their labours. We should naturally suppose a pious man would here find ground for satisfaction; and that, however he might regret the mixture of error with useful efforts, he would rejoice to perceive that real and important good was done any where. It is but justice to him, to let him convey his feelings on this subject in his own words.

'From the sad state of things represented in the preceding section, many turn with pleasure to what is passing among our Separatists, whose places of worship generally exhibit a very different scene to our parish churches. Here there appears to be some life and effect. The officiating minister has not half-empty pews to harangue, but a crowded auditory "hanging on his lips." Whether, however, in what is now before us we shall find no cause of uneasiness, when all its circumstances are considered, admits of great doubt.

'It cannot be denied, that with all the fanaticism charged on Separatists (and it is to be feared with great truth in some instances) many a profligate has been reclaimed, and much good in other ways, has been done among the lower orders by the labours of their ministers. From these circumstances, and the known ignorance and dissoluteness of the times, many, without the least degree of adverse intention to our established church, have in the simplicity of their hearts concurred in forwarding the endeavours of the Separatists. And hence it is, that in all the more populous parts of the country, we see that multitude of dissenting chapels, which of late years has increased, and is still increasing.

'To some good men, free from all prejudice against the Church of England, it is matter of no regret, that the number of Separatists increase, provided there be with this circumstance an increasing regard to Christianity. With such persons all consideration of forms, and modes of worship, is sunk in the greater importance of genuine faith and piety. But it enters not into the thoughts of such persons, that "tares may spring up with the wheat;" and that what at present has a good effect, may operate to the production of something hereafter of a very different nature. Now such we conceive to be the nature of the case before us. We have reason to apprehend ill consequences from increasing separatism; whatever zeal for important truths, and with whatever success in propagating them, it be at present accompanied.

'And first, it may be observed, that it goes to the annihilation of the established church as a national institution. The bulk of every newly-formed congregation of Separatists is composed of persons educated within the pale of the church of England. Of these many are heads of families, or likely to become so. By commencing Dissenters, they, and their posterity, however multiplied, are broken off from the national church. These detachments from the establishment, going on as they have done of late years, must consequently increase the number of those who prefer a differently constituted church; and these may in time amount to such a majority, as to render it again a question with those in power, whether the church of England shall any longer have the support of the state.' pp. 14—17.

That the increase of Dissenters, *in itself considered*, cannot be a pleasing circumstance to a conscientious churchman, is certain; and if this is all the author means to say, he talks very idly. The true question evidently is, whether the good accruing from the labours of Dissenters is a proper subject of congratulation, *although* it may be attended with this incidental consequence, an increased separation from the established church. In a word, is the promotion of genuine Christianity, or the advancement of an external communion, the object primarily to be pursued? Whatever excellence may be ascribed to our national establishment by its warmest admirers, still it is a human institution; an institution to which the first ages of the church were strangers, to which Christianity was in no degree indebted for its original success, and the merit of which must be brought to the test of utility. It is in the order of means. As an expedient devised by the wisdom of our ancestors, for promoting true religion, it is intitled to support just as far as it accomplishes its end. This end, however, is found in some instances to be accomplished by means which are of a different description. A fire, which threatens immediate destruction, is happily extinguished before it has had time to extend its ravages; but it is extinguished by persons who have volunteered their services, without waiting for the engineers who act under the direction of the police. Here is *zeal*, but unfortunately accompanied with *innovation*; at which our author is greatly chagrined. How closely has he copied the example of St. Paul, who rejoiced that Christ was preached, though from envy and contention. With him, the promulgation of divine truth was an object so much at heart, that he was glad to see it accomplished, even from the most criminal motives, and by the most unworthy instruments. With our author, the dissemination of the same truth, by some of the best of men, and from the purest motives, is matter of lamentation and regret. It requires little attention to perceive he has been taught in a different school from the apostle, and studied under a different master.

The eternal interests of mankind are either mere chimæra, or they are matters of infinite importance: compared with which, the success of any party, the increase of any external communion whatever, is mere dust in the balance, and for this plain reason, that the promotion of these interests is the very end of Christianity itself. However divided good men may have been with respect to the propriety of legislative interference in the affairs of religion, the arguments by which they have supported their respective opinions, have been uniformly drawn from the supposed tendency of

interference, or the contrary, to advance the moral improvement of mankind; and, supposing this to be ascertained, the superior merit of the system to which that tendency belongs was considered as decided. Viewed in this light, the problem is extensive, affording scope for much investigation; while the authority of religion remains unimpaired, and the disputants on each side are left at liberty to indulge the most enlarged sentiments of candour toward each other. Such were the principles on which Hooker and the ablest of his successors rested their defence of the established church. The High Church Party, of which Mr. Daubeny may be looked upon as the present leader, have taken different grounds. Their system is neither more nor less than popery, faintly disguised, and adapted to the meridian of England. The writer before us, without avowing the sentiments of Daubeny, displays nearly the same intolerance and bigotry,—under this peculiar disadvantage, that his views want the cohesion of system, his bigotry the support of principle. This formal separation of the interests of the church from those of true religion, must inevitably produce the most deplorable consequences. Will the serious and conscientious part of the public be led to form a favourable opinion of a religious community, by hearing it avowed, by her champions, that men had better be suffered eternally to perish, than to find salvation out of her pale? Will they not naturally ask what those *higher ends* can be, in comparison of which the eternal welfare of a large portion of our fellow creatures is deemed a trifle? Could such a spirit be supposed generally prevalent in the clergy of the established church, it would at once lose all that is sacred in their eyes, and be looked upon as a mere combination to gain possession of power and emolument under pretence of religion. We are mistaken, if much mischief has not already accrued from the indulgence of this spirit. It has envenomed the ill qualities naturally generated by the domination of a party. It has produced serious injury to the church, by emboldening men to appear in her defence, who bring nothing into the controversy but overweening pride, ceremonial hypocrisy, and priestly insolence. Haughty, contemptuous airs, a visible disdain of the scruples of tender consciences, and frequently of piety itself, except under one garb and fashion, have been too generally assumed by her champions. These features have given inexpressible disgust to pious and candid minds; hurt, as they well may be, to see a religious community, however numerous or respectable, continually vaunting itself, laying exclusive claims to purity and orthodoxy, and seeming to consider it

as a piece of condescension to suffer any other denomination to subsist. They cannot dismiss it from their minds, that humility is a virtue proper to a church as well as to an individual, and that ecclesiastical pride may happen to be as offensive to Heaven as pride of any other kind. In the church of Rome these qualities have been ever conspicuous; but finding nothing of this sort, in an equal degree, in any other Protestant communion, and recollecting that 'the lofty looks of man shall be humbled, and the haughtiness of man be laid low,' one naturally feels some apprehension that they may not pass unpunished, though they are found in the precincts of a cathedral.

Our author derives no satisfaction from the acknowledged success of Dissenters in turning sinners from the error of their way, from an apprehension that their success may eventually prove injurious to the establishment. He pretends to foresee, from this cause, a continual transfer of hearers from the church to the conventicle. We beg leave to ask the writer, how such a consequence can ensue, but from the superior zeal and piety of sectaries? To suppose that with only an *equal* share of these qualities they will be able to make successful inroads on the church, is to abandon the defence of the hierarchy altogether; since this is acknowledging a radical defect in the system, which operates as a dead weight on its exertions, and disqualifies it for maintaining its ground against rivals; that, in short, instead of being the most efficacious mode of exhibiting and impressing revealed truth, it is intrinsically weak and ineffectual. For that system must surely be acknowledged to be so, which is incapable of interesting the people, and which, by rendering public worship less attractive, produces a general preference of a different mode. To suppose this to be the case, is to suppose something essentially wrong, which should be immediately examined and corrected. On this supposition the men are acquitted; the system is arraigned. As this, however, is far from being the opinion of the author, the conclusion returns with irresistible force, that a permanent increase of Dissenters can *only* arise from their superior piety and zeal. Now these are really, in our opinion, qualities too valuable to be dispensed with, whatever interest they may obstruct. Regretting, deeply as we may, in common with our author, that they should have formed an alliance so unfortunate, we must still think it better, not only for their possessors, but for the world at large, for them to be found even here, than to have no existence at all; and it is upon this point we are at issue with this *conscientious*

reformer. For our parts, we are really so old fashioned and puritanical, that we had rather behold men awakened and converted among Dissenters and Methodists, than see them sleep the sleep of death in the arms of an establishment.

But our author, it seems, is filled with pious alarm for the cause of *orthodoxy*, from the increasing separation from the church. 'By the sound doctrine its instituted forms express, it will,' he tells us, 'as long as it stands, be a witness to the truth, in periods the most barren of ministerial qualifications; a rallying point to all truly Christian pastors; and an *accredited voucher for the purity of their instruction.*' p. 17. How much were the primitive Christians to be pitied, who were unhappily destitute of any such 'voucher,' and had nothing to secure the permanence of truth, but the promised presence of Christ, the illumination of the Spirit, and the light of the Scriptures,—poor substitutes, undoubtedly, for the solid basis of creeds and formularies! We should readily concur with the author in his views of the security derived from the subscription of articles, if we could forget a few stubborn facts which we beg leave humbly to recal to his recollection. Is it not a fact, that the nature and extent of the assent and consent signified by subscription, has been the subject of a very thorny controversy, in which more ill faith and chicane have been displayed, than were ever known out of the school of the Jesuits; and that the issue of this controversy has been to establish very generally the doctrine of Paley, that none are excluded by it but Quakers, Papists, and Baptists? Is it not a fact, that the press is teeming every week with publications of the most acrimonious description, written by professed churchmen, against persons who have incurred this acrimony merely by their attachment to these articles? Is it not a fact, that the doctrines they exhibit are so scorned and detested in this country, that whoever seriously maintains them is stigmatized with the name of 'Methodist,' and that that part of the clergy who preach them are for *that reason alone* more insulted and despised by their brethren than even the Dissenters themselves? It is with peculiar effrontery that this author insists on subscription to articles as a sufficient security for the purity of religious instruction, when it is the professed object of his work to recall his contemporaries to that purity. If he means that the 'voucher' he speaks of answers its purpose because *it is* credited, he is plainly laughing at the simplicity of the people: if he means to assert it is *intitled* to credit, we must request him to reflect how he can vindicate himself from the charge of *speaking lies in hypocrisy.*

A long course of experience has clearly demonstrated the inefficacy of creeds and confessions to perpetuate religious belief. Of this the only faithful depository is, not that which is *written with ink*, but *the fleshly tables of the heart.* The spirit of error is too subtle and volatile to be held by such chains. Whoever is acquainted with ecclesiastical history must know, that public creeds and confessions have occasioned more controversies than they have composed; and that when they ceased to be the subject of dispute they have become antiquated and obsolete. A vast majority of the Dissenters of the present day hold precisely the same religious tenets which the Puritans did two centuries ago, because it is the instruction they have uniformly received from their pastors; and for the same reason the articles of the national church are almost effaced from the minds of its members, because they have long been neglected or denied by the majority of those who occupy its pulpits. We have never heard of the church of Geneva altering its confession, but we know that Voltaire boasted there was not in his time a Calvinist in the city; nor have we heard of any proposed amendment in the creed of the Scotch, yet it is certain the doctrines of that creed are preached by a rapidly decreasing minority of the Scottish clergy. From these and similar facts we may fairly conclude, that the doctrines of the church, with or without subscription, are sure to perpetuate themselves where they are faithfully preached; but that the mere circumstance of their being subscribed, will neither secure their being preached nor believed.

'Separatism,' (says the author) 'has *no fixed or perpetual character;* what it is at present, we may by attentive observation be able to pronounce; but no human foresight can ascertain what it will be hereafter. Though now in its numerous chapels the soundest doctrine should be heard, we have no security that they will not become the schools of heresy. Here if the licentious teacher get a footing, he moulds the whole system of ministration to his views; not a prayer, not a psalm, not a formulary of any kind, but in this case will become the vehicle of error.' pp. 17, 18.

How far, in creatures so liable to mistake, a fixed and perpetual character is an enviable attribute, we shall not stay to inquire; with what right it is claimed on this occasion it is not very difficult to determine. The thirty-nine articles will unquestionably always remain the same, that is, they will always remain the thirty-nine articles; but it is not quite so certain that they are universally believed, much less that they will always continue to be so, and least of all, that, after having ceased to be believed, they will receive the sanction

of every successive legislature. For our parts, such is our simplicity, that when we read of a fixed and perpetual character, our attention is always wandering to men, to some mode of thinking, or feeling, to which such perpetuity belongs, instead of resting in the useful contemplation of pen, ink, and paper. With every disposition, however, to do the author justice, we have some fear for the success of his argument; suspecting the Dissenters will be ready to reply, 'Our pastors cordially embrace the doctrine contained in your Articles; and, as this cannot be affirmed of the majority of yours, the question of perpetuity is reduced to this amusing theorem,—in which of two given situations will a doctrine last the longest, where it is believed without being subscribed, or where it is subscribed without being believed?'

The equal justice it is our duty to maintain, obliges us to notice another aspersion which the author casts upon Dissenters.

'Every addition Separatism makes to its supporters, alters the proportion existing in this country between the monarchical and the democratic spirit; either of which preponderating to a considerable degree, might be productive of the most serious consequences. For it is certain, that as our church establishment is favourable to monarchy; so is the constitution of our dissenting congregations to democracy. The latter principle is cherished in all communities, where the power resides not in one, or a few, but is shared in certain proportions among all the members; which is the case in most of the religious societies under consideration. Let it be remembered, then, that if religion increase in this way, there is that increasing with it which is not religion; there is something springing up with it which is of a different nature, and which will be sure to stand, whether that better thing with which it may grow, do or not!' p. 20.

In this statement, the author has exhibited his usual inattention to facts. That the people had in the first ages a large share in ecclesiastical proceedings, and that their officers were chosen by themselves, is incontrovertibly evident, as well from scripture, as from the authentic monuments of antiquity. The epistles of St. Cyprian, to go no farther, are as full in proof of this point, as if they had been written on purpose to establish it. The transfer of power, first from the people to their ministers, and afterwards from them to the bishop of Rome, was a gradual work, not fully accomplished till many centuries had elapsed from the Christian æra. Until the conversion of Constantine, the Christian church was an *imperium in imperio*, a spiritual republic, subsisting in the midst of the Roman empire, on which it was completely independent; and its most momentous affairs were directed by popular suffrage. Nor did it in this state either excite the

jealousy, or endanger the repose, of the civil magistrate; since the distinction betwixt the concerns of this world and those of another, so ably illustrated by Locke, taught the Christians of that time to render to Cæsar the things that are Cæsar's, and to God the things which are God's. Instructed to yield obedience to princes for conscience' sake, they were not the less orderly or submissive, because they declined their interference in the suppression of error, or the punishment of ecclesiastical delinquency. If there be that inseparable connection between political disaffection and the exercise of popular rights in religion, which this writer contends, the primitive Christians must have been in a deplorable state; since it would have been impossible for them to quiet the just apprehensions of government, without placing a heathen emperor at the head of the church. What must we think of the knowledge of a Writer who was ignorant of these facts, of the candour which suppressed them, or of the humanity which finds an occasion of aspersing his fellow Christians, in what escaped the malignity of heathen persecutors!

The Dissenters will not fail to remind the Writer, that the British is a mixed, not an absolute monarchy; that the habit of considering the people as nothing, is as repugnant to its spirit as that of making them every thing; and that to vest the whole power in the hands of one person without check or controul, is more suited to the genius of the Turkish, than the British government. And to this retort, it must be confessed, the conduct of the High Church party, who have seldom scrupled to promulgate maxims utterly subversive of liberty, would lend a very colourable support. The whole topic, however, is invidious, absurd, and merely calculated to mislead; since the constitution of the Christian church is fixed by the will of its Founder, the dictates of which we are not at liberty to accommodate or bend to the views of human policy. The dispute respecting ecclesiastical government, must, like every other on religion, be determined, if it ever be determined at all, by an appeal to scripture, illustrated perhaps, occasionally, by the approved usages of the earliest antiquity. To connect political consequences with it, and to make it the instrument of exciting popular odium, is the indication of a bad cause and of a worse heart. After the specimens our readers have already had of the author's spirit, they will not be surprised to find he is not quite satisfied with the Toleration Act, which, he complains, has been perverted from its purpose of affording relief to tender consciences, to that of *making* Dissenters. We are not acute enough to comprehend this distinction. We have always supposed it was the intention of the legislature, by that Act, to

enable Protestant dissenters to worship where they pleased, after giving proper notice to the magistrate; how their availing themselves of this liberty can be construed into an abuse of the Act, we are at a loss to conceive. This Writer would tolerate Dissenters, but not allow them to propagate their sentiments; that is, he would permit them that liberty of thinking which none can restrain, but not of speaking and acting, which are alone subject to the operation of law.

It is quite of a piece with the narrow prejudices of such a man, to complain of it as an intolerable hardship that a minister of the establishment is sometimes in danger, through the undistinguishing spirit of hospitality, of being invited to sit down with religionists of different descriptions; and he avows his manly resolution of going without his dinner, rather than expose himself to such an indignity. It is certainly a most lamentable thing to reflect, that a regular clergyman may possibly lose caste, by mixing, at the hospitable board, with some of those who will be invited to the marriage supper of the Lamb. When Burke was informed that Mr. Godwin held gratitude to be a crime, he replied, 'I will take care not to be accessory to his committing that crime.' We hope the lovers of hospitality will take the hint, and never insult the Author of 'Zeal without Innovation' by exposing him to the touch of the ceremonially unclean.

Although we have already trespassed on the patience of our readers, we cannot dismiss this part of the subject without craving their indulgence a little longer. We are much concerned to witness the spirit of intolerance that pervades many recent publications. If the uniform course of experience can prove any thing, it is, that the extension of any particular frame of church government will of itself contribute little to the interests of vital Christianity. Suppose every inhabitant of the kingdom were to return to the bosom of the establishment to-morrow, what real accession would be gained to the kingdom of Christ? Is there any magic in the change of a name, which can convert careless, profane, irreligious dissenters into devout and pious churchmen? The virtuous part of them do honour to the Christian profession in the situation they occupy at present; and for the vicious, they could only infect and disgrace the community with which they proposed to associate. What means this incessant struggle to raise one party on the ruins of another, this assumption of infallibility, and the clamorous demand for the interposition of the legislature which we so often witness? If the writers to whom we allude will honestly tell us they are apprehensive of their 'craft' being in danger, we will give them credit for sincerity; but to attempt to cover their bigotry under the mask

of piety, is too gross a deception. Were the measures adopted for which these men are so violent, they would scarcely prove more injurious to religion, than to the interests of the established church; to which the accession of numbers would be no compensation for the loss of that activity and spirit which are kept alive by the neighbourhood of rival sects. She would suffer rapid encroachments from infidelity, and the indolence and secularity too incident to opulent establishments would hasten her downfal. Amidst the increasing degeneracy of the clergy, which must be the inevitable effect of destroying the necessity of vigilance and exertion, the people that now crowd the conventicle, would not repair to the church: they would be scattered and dissipated, like water no longer confined within its banks. In a very short time, we have not the smallest doubt, the attendance at church would be much less than it is now. A religion, which by leaving no choice can produce no attachment, a religion invested with the stern rigour of law, and associated in the public mind, and in public practice, with prisons and pillories and gibbets, would be a noble match, to be sure, for the subtle spirit of impiety, and the enormous and increasing corruption of the times. It is amusing to reflect what ample elbow-room the worthy rector would possess; how freely he might expatiate in his wide domain, and how much the effect of his denunciations against schism would be heightened by echoing through so large a void.

Hic vasto rex Æolus antro
Luctantes ventos, tempestatesque sonoras
Imperio premit.

The Gallican church, no doubt, looked upon it as a signal triumph, when she prevailed on Louis the Fourteenth to repeal the edict of Nantes, and to suppress the Protestant religion. But what was the consequence? Where shall we look, after this period, for her Fenelons and her Pascals, where for the distinguished monuments of piety and learning which were the glory of her better days? As for piety, she perceived she had no occasion for it, when there was no lustre of Christian holiness surrounding her; nor for learning, when she had no longer any opponents to confute, or any controversies to maintain. She felt herself at liberty to become as ignorant, as secular, as irreligious as she pleased; and amidst the silence and darkness she had created around her, she drew the curtains and retired to rest. The accession of numbers she gained by suppressing her opponents, was like the small extension of length a body acquires by death; the feeble remains of life were extinguished, and she lay a putrid corpse,

a public nuisance, filling the air with pestilential exhalations. Such, there is every reason to believe, would be the effect of similar measures in England. That union among Christians, which it is so desirable to recover, must, we are persuaded, be the result of something more heavenly and divine, than legal restraints, or angry controversies. Unless an angel were to descend for that purpose, the spirit of division is a disease which will never be healed by troubling the waters. We must expect the cure from the increasing prevalence of religion, and from a copious communication of the Spirit to produce that event. A more extensive diffusion of piety among all sects and parties will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably, to turn their chief attention to points on which they agree, and, in consequence of loving each other more, to make every concession consistent with a good conscience. Instead of wishing to vanquish others, every one will be desirous of being vanquished by the truth. An awful fear of God, and an exclusive desire of discovering his mind, will hold a torch before them in their inquiries, which will strangely illuminate the path in which they are to tread. In the room of being repelled by mutual antipathy, they will be insensibly drawn nearer to each other by the ties of mutual attachment. A larger measure of the spirit of Christ would prevent them from converting every incidental variation into an impassable boundary, or from condemning the most innocent and laudable usages for fear of symbolizing with another class of Christians,—an odious spirit, with which the Writer under consideration is strongly impregnated. The general prevalence of piety in different communities, would inspire that mutual respect, that heartfelt homage, for the virtues conspicuous in the character of their respective members, which would urge us to ask with astonishment and regret, Why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles, in which they concur.

To this we may add, that a more perfect subjection to the authority of the great Head of the Church would restrain men from inventing new terms of communion, from lording it over conscience, or from exacting a scrupulous compliance with things which the word of God has left indifferent. That sense of imperfection we ought ever to cherish, would incline us to be looking up for superior light, and make us think it

not improbable that, in the long night which has befallen us, we have all more or less mistaken our way, and have much to learn and much to correct. The very idea of identifying a particular party with the church would be exploded, the foolish clamour about schism hushed, and no one, however mean or inconsiderable, be expected to surrender his conscience to the claims of ecclesiastical dominion. The New Testament is surely not so obscure a book, that, were its contents to fall into the hands of a hundred serious impartial men, it would produce such opposite conclusions as must necessarily issue in their forming two or more separate communions. It is remarkable, indeed, that the chief points about which real Christians are divided, are points on which that volume is silent; mere human fabrications, which the presumption of men has attached to the Christian system. A larger communication of the Spirit of Truth would insensibly lead Christians into a similar train of thinking; and being more under the guidance of that infallible Teacher, they would gradually tend to the same point, and settle in the same conclusions. Without such an influence as this, the coalescing into one communion would probably be productive of much mischief: it certainly would do no sort of good, since it would be the mere result of intolerance and pride, acting upon indolence and fear.

During the present disjointed state of things, then, nothing remains, but for every one, to whom the care of any part of the Church of Christ is entrusted, to exert himself to the utmost in the promotion of vital religion, in cementing the friendship of the good, and repressing, with a firm and steady hand, the heats and eruptions of party spirit. He will find sufficient employment for his time and his talents, in inculcating the great truths of the gospel, and endeavouring to 'form Christ' in his hearers, without blowing the flames of contention, or widening that breach which is already the disgrace and calamity of the Christian name. Were our efforts uniformly to take this direction, there would be an *identity* in the impression made by religious instruction; the distortion of party features would gradually disappear, and Christians would every where approach toward that ideal beauty spoken of by painters, which is combined of the finest lines and traits conspicuous in individual forms. Since they have all drank into the same spirit, it is manifest nothing is wanting, but a larger portion of that spirit, to lay the foundation of a solid, cordial union. It is to the immoderate attachment to secular interest, the love of power, and the want of reverence for truth, not to the obscurities of Revelation, we must impute the unhappy contentions among Christians; maladies, which nothing can cor-

rect, but deep and genuine piety. The true *schismatic* is not so properly the person who declines a compliance with what he judges to be wrong, though he may be mistaken in that judgement; as the man who, like the author before us, sedulously employs every artifice to alienate the affections of good men from each other.

(To be continued.)

Art. II. *Philosophical Transactions of the Royal Society of London, for the Year* 1808. Part II. 4to. pp. iv. 232. Price 15*s*. Nicol. 1808.

THIS part of the Royal Society's volume for 1808, contains eleven distinct memoirs, numbered 12 to 22 inclusive.

XII. *Observations of a Comet, made with a View to investigate its Magnitude and the Nature of its Illumination. To which is added, an Account of a new Irregularity lately perceived in the apparent Figure of the Planet Saturn.* By William Herschel, L.L.D. F.R.S. Read April 7, 1808.

The comet, on which the observations here recorded were made, was that which appeared so plainly to the unassisted eye in the autumn of 1807. They establish three points pretty satisfactorily; (1.) the diameter of the nucleus of the comet, about 538 miles; (2.) the length of the tail on the 18th of October, more than 9 millions of miles; (3.) that the body of the comet is *self-luminous.* Of these particulars, the first had been thought doubtful by some astronomers whose observations were made with telescopes of inferior power; the second is very consistent with observations upon other comets; the third, if the like should be found to obtain with regard to other comets, will constitute a farther distinction between cometary and planetary bodies not before pointed out by astronomers. The immense tails of this and many other comets, Dr. Herschel thinks, may be accounted for more satisfactorily, by admitting them to consist of radiant matter, such, for example, as the *aurora borealis*, than when we unnecessarily ascribe their light to a reflection of the sun's illumination thrown upon vapours supposed to arise from the body of the comet.

From the second part of this paper we learn, that on the 16th of June 1807, Dr. Herschel observed a protuberance in the southern polar regions of the planet Saturn, which he is confident had no existence the last time he had examined the planet. The same thing was observed by Dr. Wilson of Hampstead, on being requested by Dr. H. to examine the polar regions of Saturn attentively: and Dr. H.'s "son John Herschel," observed it also, and, what is more, "exactly delineated it upon a slate!" Duly appreciating this important information, we are notwithstanding of opinion, that this part of Dr.

Herschel's paper might as well have been omitted ; for the observations have no tendency to increase our knowledge of the physical constitution of the planet, or of the nature of light ; and both Dr. H. and his Hampstead friend are convinced the appearance was 'an illusion.'

XIII. *Hydraulic Investigations, subservient to an intended Croonian Lecture on the Motion of the Blood. By Thomas Young*, M. D. For. Sec. R.S. Read May 5, 1808.

Dr. Young, having lately fixed on the discussion of the nature of inflammation, for the subject of an academical exercise, found it necessary to examine attentively the mechanical principles of the circulation of the blood, and to investigate minutely and comprehensively the motion of fluids in pipes, as affected by friction, the resistance occasioned by flexure, the laws of the propagation of an impulse through the fluid contained in an elastic tube, the magnitude of a pulsation in different parts of a conical vessel, and the effect of a contraction advancing progressively through the length of a given canal. He here communicates to the Royal Society such results of his investigations as are *mathematical*, reserving the physiological results for another paper. The investigation here described is too abstruse, and some of the tables too extensive, to be susceptible of abridgement, or to allow of our describing intelligibly in small compass the principles of the Dr.'s method: but we the less regret this on the present occasion, because, though we think Dr. Y. has simplified and improved some of the theorems of Dubuat, Gesner, and others, yet we are persuaded he has sometimes proceeded upon insufficient data, and reasoned from such a paucity of experiments as can never satisfy a genuine disciple of the great inductive philosophers. The inquiry is well conducted as far as it goes ; but should, we think, have received accessions from a greater variety of experiments, before it had been suffered to meet the public eye ; especially in what foreigners look upon as the grand depository of British science.

XIV. *A Letter on the Alterations that have taken place in the Structure of Rocks, on the Surface of the basaltic Country in the Counties of Derry and Antrim.* Addressed to Humphry Davy, Esq. Sec. R. S. By William Richardson, D.D. Read March 17, 1808.

This interesting communication, which occupies 36 pages, and is accompanied by 2 fine engravings, relates to the basaltic area which comprehends the greater part of the county of Antrim and the east side of Derry. In the periphery of this area, and especially at the northern side, the basaltic appearances are extremely striking, the perpendicular façades often continuing for miles, and every separate stratum being com-

pletely open for examination. *Giant's causeway*, and *the organs*, which lie in this region, have long attracted the notice of the curious; but these form a very small portion of the basaltic mass: there are many finer collections of pillars on the same promontory, and these not mere detached groups, but small parts of a grand and regular whole. Dr. Richardson here traces the progress of no less than *sixteen* strata which compose the promontory of Bengore; and then collects the principal facts likely to be useful in geological inquiries, as below:

'1. Every stratum preserves accurately, or very nearly, the same thickness through its whole extent, with very few exceptions.

'2. The upper and lower surface of each stratum preserve an exact parallelism, so long as they are covered by another stratum; but when any stratum becomes the superficial one, its upper surface is scolloped, or sloped away irregularly, while the plane forming its base continues steady, and rectilineal; but the parallelism of its planes is resumed as soon as another stratum is placed over it.

'3. The superficial lines bounding the summit of our façades, and our surface itself, are unconnected with, and unaffected by, the arrangement of the strata below them.

'4. Nature, in the formation of her arrangements, has never acted upon an extensive scale in our basaltic area, (at least on its northern side, where our continuous precipices enable us to determine the point with precision,) but changes her materials, or her arrangement, or both, every two or three miles, and often at much smaller intervals.

'5. Wherever there is a change of material, as from one stratum to another in a vertical line; or where the change is in a horizontal direction by the introduction of a new system; or where a whyn dyke cuts through an accumulation of strata; in all these cases the change is always *per saltum* and never *per gradus;* the lines of demarcation always distinct, and well defined; yet the different materials pass into each other without interrupting the solidity and continuity of the whole mass.

'6. The façades on our coast are formed as it were by vertical planes, cutting down, occasionally, the accumulations of our strata; the upper part of these façades is generally perpendicular, the lower steep and precipitous.

'7. The bases of our precipices commonly extend a considerable way into the sea; between the water and the foot of the precipice, (and especially near the latter) there is frequently exhibited the wildest and most irregular scene of confusion, by careless observers supposed to be formed by the ruins of the precipice above, which have fallen down; such, no doubt, was Mr. WHITEHURST's idea, when he describes one of these scenes as "an awful wreck of the terraqueous globe."

'But a more attentive observer will soon discover that these capricious irregularities, whether in the form of rude cones, as at *Beanyn Daana*, and the west side of *Pleskin;* or towers, as at the dyke of *Port Cooan* and *Castro Levit*, at the foot of *Magilligan* façade, even spires and obelisks, as to the westward of *Kenbaan*, and at the *Bull of Rathlin;* yet all of these once formed part of the original mass of coast, stratified like it, and

their strata still correspond in material and inclination with those in the contiguous precipice.

'8. These vertical sections or abruptions of our strata are by no means confined to the steeps that line our coast; the remaining boundary of our basaltic area has several of them equally grand; and similar abruptions, or sections (though not so deep) are scattered over a great part of our area, and especially on the ridges of our hills and mountains which are cut down in many places like a stair, by the sudden abruption of the basaltic stratum.

'9. Wherever the strata are thus suddenly cut off, whether it be a mass of accumulated strata as in the façades on our coast, or solitary strata in the interior, the materials on one side of the abruption are completely carried away, without a fragment being left behind, while on its other side the untouched stratum remains intire and undisturbed.' pp. 201—203.

Dr. Richardson then enters much at large into theoretical considerations suggested by his examination. He shews that there are phænomena which cannot be reconciled to the theories of Buffon, Playfair, and others; and then makes these general inferences:

'That the hills and mountains, in the district I have been describing, were not raised up or formed as they now stand, but that they are the undisturbed remains of strata that were left behind, when stupendous operations carried away the parts that were once contiguous to them.

'That the inequalities of this surface were all produced by causes acting from above, and carrying off whatever they touched, without in the least disturbing what was left behind.' p. 217.

The Doctor does not, however, acquiesce in the opinion, that these external irregularities could be produced by the agitation of superincumbent waters while they covered the earth: the sudden and vertical abruptions could never, he says, be produced by any such agitation.

We cannot quit this paper without noticing our Doctor of Divinity's use of the word *nature*: as if unwilling to offend the fastidious ears of the modern 'lovers of wisdom' by mentioning the name of the Supreme Being, as the Great First Cause, he says, "By the word *nature*, which frequently occurs in the course of this memoir, I always mean, according to Ray's definition, *the wisdom of God in the creation of the world*." We shall not quarrel with this definition, in this place, though we are sure it does not agree with any one of the meanings given in Aristotle's elaborate chapter on the various acceptations of the Greek word φυσις; and though we are equally certain, that the notion of the poet was more correct and philosophical who said,

'Nature is but a name for an *effect*,
Whose *cause* is GOD.'

But we would wish Dr. R. to try the effect of substituting his explication for the word itself, in some of his own passages. For example: 'The wisdom of God in the creation of the world, has been very kind, in a geological point of view.' Could Dr. R. mean to speak of *geologically kind wisdom?* Again: 'The wisdom of God in the creation of the world, has condescended occasionally to withdraw the veil, and lay herself open to view,' &c. Yet according to the Doctor's own account the veil was withdrawn *long after* the creation of the world. Such are specimens of the absurdities in which writers become involved, who are afraid of adopting the phraseology of consistent Theists, lest they should expose themselves to the suspicion of not being genuine philosophers!

XV. *A Letter on the Differences in the Structure of Calculi, which arise from their being formed in different Parts of the urinary Passages; and on the Effects that are produced upon them, by the internal Use of solvent Medicines: from* Mr. William Brande *to* Everard Home, *Esq. F.R.S.* Read May 19, 1808.

XVI. *Some Observations on Mr. Brande's Paper on Calculi.* By Everard Home, *Esq. F.R.S.* Read May 19, 1808.

Mr. Brande, in the first of these papers, describes the results of a chemical examination of the calculi contained in the Hunterian Museum. He treats his subject under the heads—of calculi formed in the kidneys, and voided without having afterwards undergone any change in the urinary passages,—of calculi which have been retained in the kidneys,—of calculi of the urinary bladders,—of calculi of the urethra,—of calculi from other animals than man, as from the horse, the ox, the sheep, the rhinoceros, the dog, the hog, the rabbit. From these examinations it appears, that calculi formed in the kidneys, and immediately voided, are almost always composed of uric acid; and that the phosphates are very frequent ingredients in calculi of the bladder, more especially in those, which, from their situation, have been exposed to a continual current of urine: they also are uniformly deposited upon extraneous substances introduced into the bladder, but appear never to form small kidney calculi. Mr. Brande next inquires into the action of solvents; which are of two kinds, alkaline and acid. The following are extracts from his conclusions:

'It may therefore be asserted, that although alkaline medicines often tend to diminish the quantity of uric acid, and thus to prevent the addition of that substance in its pure state, to a calculus in the bladder; they favour the deposition of the phosphates.

'It cannot be doubted that the alkalies reach the bladder, since in cases

where large doses of sub-carbonate of potash have been exhibited, I have seen evident traces of it in the urine.

'Where the phosphates only are voided, it has been proposed to dissolve the calculus by the exhibition of acids, and more especially the muriatic acid.

'During the use of the muriatic acid, the phosphates are either diminished or disappear altogether; and even sometimes the urine acquires an additional acidity: a solution of that part of the calculus which consists of the phosphates might therefore be expected; but even then the nucleus of uric acid would remain, and thus a great deal of time would be lost without any permanent advantage.

'I have also occasionally remarked, that during the use of acids, the uric acid re-appears, and even seems to be augmented in quantity.

'It has been shewn that in the majority of cases, the nuclei of calculi originate in the kidnies, and that of these nuclei by far the greater number consist of uric acid; the good effects therefore so frequently observed during the use of an alkali, arise, not from any actual solution of calculous matter, but from the power which it possesses of diminishing the secretion of uric acid, and thus preventing the enlargement of the calculus, so that, while of a very small form, it may be voided by the urethra.' pp. 241—243.

Mr. Home's paper contains an account of some cases which confirm Mr. Brande's observations. We recommend both memoirs to the serious attention of such professional men, as are not yet thoroughly convinced of the great advantages derivable from chemistry in ascertaining the nature, prevention, and cure, of various maladies.

XVII. *On the Changes produced in Atmospheric Air, and Oxygen Gas, by Respiration.* By W. Allen, Esq. F.R.S. and W. H. Pepys, Esq. F.R.S. Read June 16, 1808.

The process of respiration being essential to the continuance of life, every investigation connected with it assumes peculiar importance. Most former experiments relative to this subject have been attended with errors, the principal of which were here prevented by the magnitude of the instruments employed. Messrs. Allen and Pepys's experiments were made with a water gasometer capable of holding 4200 cubic inches of gas; to which were annexed two mercurial gasometers, each containing about 300 cubic inches, and connected with jars standing in a mercurial trough, in order that small portions of the expired air might be saved, and examined at suitable times.

The number of experiments described here is eighteen, in which the breathing was as nearly natural as possible; the pulse was not raised more than one beat in a minute, although the respirations were deeper and fewer than in the open air; being about 58 in 11 minutes, instead of 19 in a minute, the usual rate of respiration in the same subject. It appears

from the whole, that the quantity of carbonic acid gas emitted in breathing is exactly equal, bulk for bulk, to the oxygen consumed; and therefore there is no reason to conjecture that any water is formed by a union of oxygen and hydrogen in the lungs. Atmospheric air, once entering the lungs, returns charged with from 8 to 8. 5 per cent. carbonic acid gas; and when breathed over again as long as possible, acquires only 10 per cent. When respiration is attended with distressing circumstances, a portion of oxygen seems to be absorbed; and as the oxygen decreases in quantity, perception gradually ceases. In the human subject, a larger proportion of carbonic acid is formed from oxygen than from common air. In the subject of these experiments, an easy natural inspiration is from 16 to 17 cubic inches. No hydrogen, or any other gas, is evolved in respiration. Such seem to us the most important and best established results: others appear defective on account of the assumption of a disputable hypothesis.

XVIII. *Description of an Apparatus for the Analysis of the Compound Inflammable Gases by slow combustion; with Experiments on the Gas from Coal, explaining its Application. By* William Henry, M. D. &c. &c. Read June 23, 1808.

The apparatus, described in this memoir, is proposed to avoid the inconveniences of Volta's eudiometer, by allowing a larger quantity of gas to be slowly burned at a time. This apparatus, though not very complex, will scarcely admit of a perspicuous description without the aid of a diagram. As to the ultimate results, they cannot be entirely depended upon: for since the manner of research employed does not separate and determine the nature of more than one fifth of the inflammable gas from coals, the composition of the remaining four-fifths is necessarily left unknown.

XIX. *An Account of some Peculiarities in the Anatomical Structure of the Wombat*, &c. &c. *By* Everard Home, *Esq. F.R.S.* Read June 23, 1808.

An ingenious paper, which however we shall not describe here; for a reason which our anatomical readers will perceive when they turn to the original.

XX. *On the Origin and Office of the Alburnum of Trees. In a Letter from* T. A Knight, *Esq. F.R.S. to Sir* Joseph Banks, *Bart.* K. B. P.R.S.

The experiments and observations detailed in this letter, though not such as produce full conviction, yet give some plausibility to the theory to which Mr. K., with remarkable diligence and pertinacity, so often awakens the attention of the Royal Society: we shall therefore describe it in his own words.

'Through the cellular substance I venture to conclude that the sap ascends, and it is not, I think, difficult to conceive that this substance may give the impulse with which the sap is known to ascend in the spring. I have shewn that the bark more readily transmits the descending sap towards the roots than towards the points of the branches; and if the cellular substance of the alburnum expand and contract, and be so organised as to permit the sap to escape more easily upwards from one cell to another, than in any other direction, it will be readily impelled to the extremities of the branches: and I have shewn that the statement, so often repeated in the writings of naturalists, of a power in the alburnum to transmit the sap with equal facility in opposite directions, and as well through inverted cuttings as others, is totally erroneous.

'If the sap be raised in the manner I have suggested, much of it will probably accumulate in the alburnum in the spring; because the powers of vegetable life are, at that period, more active than at any other season; and the leaves are not then prepared to throw off any part of it by transpiration. And the cellular substance, being then filled, may discharge a part of its contents into the alburnous tubes, which again become reservoirs, and are filled to a greater or less height, in proportion to the vigour of the tree, and the state of the soil and season: and if the tubes which are thus filled be divided, the sap will flow out of them, and the tree will be said to bleed. But as soon as the leaves are unfolded, and begin to execute their office, the sap will be drawn from its reservoirs, and the tree will cease to bleed, if wounded.

'The alburnous tubes appear to answer another purpose in trees, and to be analogous, in some degree, in their effects, to the cavities in the bones of animals; by which any degree of strength, that is necessary, is given with less expenditure of materials, or the incumberance of unnecessary weight; and the wood of many different species of trees is thus made, at the same time, very light, and very strong, the rigid vegetable fibres being placed at greater distances from each other by the intervention of alburnous tubes, and consequently acting with greater mechanical advantage, than they would if placed immediately in contact with each other.

'I have shewn in a former communication, that the specific gravity of the sap increases during its ascent in the spring, and that saccharine matter is generated, which did not previously exist in the alburnum, nor in the sap, as it rose from the root: and I conceive it not to be improbable, that the air contained in the alburnous tubes may be instrumental in the generation of this saccharine matter.' pp. 318—320.

XXI. *Eclipses of the Satellites of Jupiter, observed by* John Goldingham, *Esq.* F.R.S. *and under his Superintendance, at Madras, in the East Indies.* Read June 30, 1808.

The eclipses here referred to, are those of Jupiter's first and second satellites, as observed at Madras in the years from 1794 to 1802 inclusive. We learn, from the observations, which appear to have been made with great care, that the longitude of Madras is $80^{\circ}\ 18'\ 30''$ east of Greenwich; instead of $80^{\circ}\ 28'\ 45''$, as it has been heretofore given in the Requisite Tables. This is an important correction.

'Hence it would appear, that in order to obtain a correct difference of longitude of two places from correspondent eclipses of the satellites of Jupiter, the circumstances at both places should be similar and favourable; and that the telescopes should have equal powers, or that both immersions and emersions should be observed, which indeed ought always to be done, where time will admit: also, that the circumstances being favourable at one place and not so at the other, a result very different from the truth will be obtained.' p. 325.

The remaining paper in the volume before us describes Mr. Davy's electro-chemical researches on the decomposition of the earths; with observations on the metals obtained from the alkaline earths, &c. The discoveries related in that paper, being extremely important, cannot be treated with the attention they so richly merit in the short space we must have assigned them this month; and are therefore deferred, for consideration in our July number.

Art. III. *Gertrude of Wyoming, a Pennsylvanian Tale; and other Poems.* By Thomas Campbell, Author of the Pleasures of Hope, &c. 4to. pp. 134. Price 1l. 5s. Longman and Co. 1809.

"THE Pleasures of Hope" are now among the sweetest of the *Pleasures of Memory* with poetical readers; none of whom can ever forget the delight with which they first perused that fascinating production; a delight which is revived with every fresh examination of its beauties. No juvenile essay of equal promise having appeared for a century before, this was naturally hailed as the first auspicious flight of a muse, who would rival or transcend, in her career, the most illustrious of her predecessors. After a lapse of ten years, during which her brief occasional returns, in a lyric form, have been

'Like angel visits, few and far between,'*

that spirited Muse engages our attention again, and commands our admiration in her progress through a theme of greater length and more complicated interest than any that have employed her since her earliest 'song of melancholy joy.' Our

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* This line has been printed in all the editions of '*the Pleasures of Hope*' that we have seen, without any acknowledgement to the original author of a simile most strikingly beautiful. Mr. Campbell himself may not be aware, that he is indebted for it to the following passage in *Blair's Grave.*

——————"the good he scorn'd
"Stalk'd oft reluctant, like an ill-used ghost,
"Not to return; or, if it did, its *visits,*
"*Like those of Angels, short and far between.*"

Mr. C. must have read this popular poem in early life, and *remembering,* without *recollecting,* the sentiment, he may have mistaken a *suggestion of memory* for a *conception of his own mind,* which is no uncommon case with the most correct and original poets.

present limits compel us to confine our remarks to the volume before us, and forbid us to take any comprehensive survey, as we gladly would have done, of Mr. Campbell's powers as a poet. The public 'hope' concerning him, (if we may adopt the expression of Solomon) has been long 'deferred'; 'the desire,' however, is at length 'come,' and will be found 'a tree of life.' It will be necessary to forewarn the sanguine lovers of poetry, that, much as they may finally be gratified, they will be disappointed in their first expectation; that is, they will not be gratified in the manner they anticipated. They will find the principal poem, 'Gertrude of Wyoming,' written in the difficult and complex stanza of Spenser; which, though the richest and most sonorous in our language, becomes occasionally wearisome both to the poet and to the reader. The former sinks under the weight of it, like David in Saul's armour; and the latter loses half the poetry in seeking the sense, weakened, obscured, and embarrassed as it is, by inverted construction, uncouth phraseology, and inadequate expression, employed to compress or expand the lines in order to meet the rhymes at the prescribed points. In a language so poor in inflections as the English, it is not prudent to introduce more than three rhymes of the same kind, in one verse; and these should be placed at moderate intervals. Whereas, in the Spenserian stanza, there are four similar rhymes between the *second* and *sixth* lines, interwoven with two dissimilar ones, the first of which echoes to the ending of the first line, and the second agrees with the last couplet; altogether forming a most compact and perfect, but almost unmanageable stanza in the present scarcity of rhymes, when poets have neither the power that Spenser exercised of compelling his terminations to tally by arbitrary transpositions and inflections, nor the privilege which even Pope and Gray in the last century enjoyed of alloying their purer rhymes with flat and discordant sounds. Hence, in the stanza under consideration, from the number and remoteness of the corresponding terminations, the meaning and the language can seldom keep pace with each other; but for the sake of rhyming at the proper stages, they must *ride and tie*,* alternately, to the end of the journey. The second stanza of 'Gertrude' will exemplify the inconvenience suffered both by the poet and the reader, in this perplexed structure of verses.

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* Our metropolitan readers may not, perhaps, understand this provincial allusion. When two men are travelling together with only one horse for them both, they ride and walk by turns; the rider dismounting, ties the horse to a tree or gate and walks forward; the pedestrian coming up, mounts the beast, and having rode his distance, fastens it as before mentioned and walks on.

'It was beneath thy skies that, but to prune
His autumn fruits, or skim the light canoe,
Perchance, along thy river calm at noon
The happy shepherd swain had nought to do
From morn till evening's sweeter pastime grew,
Their timbrel, in the dance of forests brown
When lovely maidens prankt in flowret new;
And aye, those sunny mountains half way down
Would echo flagelet from some romantic town.' p. 6.

It is evident that, in the first line of this quotation, the sense absolutely halts on foot, while the language rides post to the end of the third, to catch a rhyme 'at noon'; then the sense waits at the beginning of the fourth, and goes full gallop, we suppose, though we nearly lose sight of it in the dust of words, to the last syllable of the last line. This fault, rather of the measure than of the minstrel, prevails more or less throughout the whole poem. And it is greatly to the disadvantage of the author; because the highest pleasure communicated by poetry is the first impression of its images, diction, or sentiments, clearly and instantaneously understood. If the novelty of the thought be past before the reader can comprehend the form of words in which it appears, though both the novelty and the beauty of the passage may strike him, they will not strike him *at once*, but *successively*, the novelty first, and the beauty afterwards; nor will either singly be felt so forcibly, as each would distinctly have been in combination with the other. We believe this will hold true with respect to all poetry written in our mother tongue. The slowness with which we enter into the peculiar meaning of words, and the gradations by which the beauties of poetical sentiment are disclosed to us, in a foreign idiom, imperfectly understood, will by no means invalidate the observation: for the pleasure derived from this kind of reading is different in nature, as well as in degree, from that which is the offspring of our native poetry; the perusal of the former is an effort of study, and a strong exercise of the mind, the latter ought to be a solace from severer thought, and almost a passive recreation of the fancy. Beside this prevailing defect, we perceive some other imperfections in the narrative before us, which, in the course of our analysis, we shall endeavour briefly to notice. Before we do this, we must earnestly caution the readers of the poem not to form any precipitate judgement concerning its merits, from the first impatient, and consequently imperfect perusal. It must be read again and again, with passion and enthusiasm, with temperance and candour, and if possible even with indifference, in every mood, and under every change of feeling, of which the heart is susceptible, before its worth can be fully ascertained and fairly appreciated. Its composition has been no work

of idleness, and to indolent readers it will be a sealed book. Every stanza bears evidence of the anxiety and agony of thought with which it has been conceived and constructed; and both the faults and the perfections of the whole are proofs of the intense, though we presume frequently interrupted, labour, with which it has been carried on to a late but splendid conclusion. To conceal the labour already thus expended upon it, as much more would perhaps be required. Mr. Campbell's thoughts are genuine diamonds; he digs deep for them, and they demand his utmost skill and patience to cut and polish and set them, according to their inestimable value.

The scene of this poem is laid at Wyoming, 'an infant colony' in Pennsylvania, which was laid waste by a band of Indians, during the American war. On this flourishing and ill fated spot, Albert, an emigrant from Scotland, had been settled for many years, and by his virtues and wisdom had become the patriarchal judge of the place. At the opening of the piece we find him a widower, with an only daughter, *Gertrude.* The description of this dear and lovely pledge of connubial bliss dissolved by death, we shall quote at length.

'I boast no song in magic wonders rife,
But yet familiar, is there nought to prize,
Oh Nature! in thy bosom-scenes of life?
And dwells in day-light truth's salubrious skies
No form with which the soul may sympathize?
—Young, innocent, on whose sweet forehead mild
The parted ringlet shone in simplest guise,
An inmate in the house of Albert smil'd,
Or bless'd his noon-day-walk—she was his only child.'

After mentioning the premature death of Gertrude's mother, the poet says,

'A loved bequest! and I may half impart—
To them that feel the strong paternal tie,
How like a new existence to his heart
Uprose that living flower beneath his eye,
Dear as she was, from cherub-infancy,
From hours when she would round his garden play,
To time when as the ripening years went by,
Her lovely mind could culture well repay,
And more engaging grew from pleasing day to day.

'I may not paint those thousand infant-charms,
(Unconscious fascination, undesign'd!)
The orison repeated in his arms,
For God to bless her Sire and all mankind;
The book, the bosom on his knee reclin'd,
Or how sweet fairy-lore he heard her con,
(The play-mate ere the teacher of her mind:)

All uncompanion'd else her years had gone,
Till now in Gertrude's eyes their ninth blue summer shone.'

pp. 10—13.

At this time Outalissi, an Oneyda Indian, arrives at Albert's Pennsylvanian cottage, with a white boy, of the same age as Gertrude, who proves to be the son of a British commander of a distant fort, lately surprised and stormed by a party of Hurons, by whom he was murdered, and his wife and child were seized and tied to a tree. In this situation they were found and rescued by the Oneydans, who were friendly to the English; the mother, however, overwhelmed by misfortune, died in a few days, requesting with her last breath, that her infant might be taken to an early friend of her husband's, who would remember

——— 'the ring which Waldegrave's Julia wore.'

This friend was Albert, who gladly takes the little orphan under his protection. The transports of sorrow and tenderness expressed by Albert on this affecting occasion are strikingly contrasted with the severity of composure displayed by the Indian: the latter we copy.

'He said, and strain'd unto his heart the boy:
Far differently the mute Oneyda took
His calumet of peace*, and cup of joy;
As monumental bronze unchang'd his look;
A soul that pity touch'd, but never shook:
Train'd from his tree-rock'd cradle† to his bier,
The fierce extremes of good and ill to brook
Impassive,—fearing but the shame of fear,—
A stoic of the woods, a man without a tear.' p. 20.

The second Canto opens with a superb description of the situation of Albert's cottage, and the surrounding country. We select two stanzas, which pourtray a scene of transatlantic magnificenee, unparalleled in our humble corner of the world.

'Yet wanted not the eye far scope to muse,
Nor vistas open'd by the wandering stream;
Both where at evening Allegany views,
Thro' ridges burning in her western beam,
Lake after lake interminably gleam:
And past those settlers' haunts the eye might roam,
Where earth's unliving silence all would seem;
Save where on rocks the beaver built his dome,
Or buffalo remote low'd far from human home.

* The pipe, which the Indians smoke in token of amity.

† The Indian mothers suspend their children in their cradles from the boughs of trees, and let them be rocked by the wind.

'But silent not that adverse eastern path,
Which saw Aurora's hills the' horizon crown;
There was the river heard, in bed of wrath,
(A precipice of foam from mountains brown,)
Like tumults heard from some far distant town;
But softening in approach he left his gloom,
And murmur'd pleasantly, and laid him down—
To kiss those easy curving banks of bloom,
That lent the windward air an exquisite perfume.' pp. 28, 29.

The first of these very beautiful stanzas is above all praise that we can bestow upon it. The following is scarcely inferior.

'But high, in amphitheatre sublime,
His arms the everlasting Aloes threw:
Breath'd but an air of heaven, and all the grove
As if with instinct living spirit grew,
Rolling its verdant gulphs of every hue;
And now suspended was the pleasing din,
Now from a murmur faint it swell'd anew,
Like the first note of organ heard within
Cathedral aisles,—ere yet the symphony begin.' p. 33.

We are willing to allow that a poet is the best judge of his own plan of narrative, which he naturally adapts, not only to his peculiar taste, but to his peculiar powers; and we believe that in few cases such a poet as Mr. Campbell would be much profited, by any suggestions of an inferior, or dissimilar mind. We, therefore, hesitate to say that he *ought* to have given some view, however brief and evanescent, of the childhood sports and loves of Gertrude and Waldegrave, which would have afforded subject of enchanting beauty and interest for a few stanzas of that species of felicitous description, in which his Muse has scarcely a rival. As it is, something seems to be wanting between the close of the first, and the middle of the second canto; something which no reader's imagination can satisfactorily supply. The account which is given, in this interval, of Gertrude's youth, till

——————————— 'years apace
Had bound her lovely waist with woman's zone,'

is very delicate and pleasing throughout; but we could not help regretting that, after exhibiting her in loneliness and silence, poring over the volume (Shakespeare) 'which every human heart endears,' indulging 'the unconscious laugh,' and giving free course to her 'sweetest tears,' the poet did not represent her reading occasionally in *another* book, which unquestionably was one of Gertrude's favourites, since Albert was a 'Christian father.' One stanza on this book, from the sublime and exquisite pen of Mr. C. might have as far exceeded all the rest in his poem, as the star of Bethlehem, appearing in the east, outshone all the constellations of heaven

One day, while Gertrude is reading in her chosen retirement, a stranger, in the Spanish garb, surprizes her, and inquires the way to 'Albert's home.' She points to it in the distance; he goes thither; she follows him. It is 'Waldegrave come of Waldegrave's self to tell.' Here we learn for the first time, that, after he had been three years under the protection of Albert, he was claimed by his relatives in England, and carried thither. He had subsequently been a very enterprizing traveller; and after visiting the principal provinces of Europe, he had recrossed the Atlantic, traversed Spanish America, and returned to Pennsylvania to seek Albert and Gertrude, the guardian and the playmate of his early years. The discovery is managed with considerable skill; but the reader, who has been wondering, ever since the conclusion of the first canto, what had become of the white boy brought by the Oneydan Indian to Albert's cottage, is more astonished than delighted on his abrupt re-appearance, so changed, and ripened into manhood. Gertrude, however, remembers him, and their union concludes this Canto. We cannot say, because the author has not put us to the proof, that we should have been *better pleased*, had he given us a previous hint concerning the early attachment and separation of these two romantic lovers; but we certainly should have been *better prepared* for the surprize of meeting Waldegrave, disguised as a Spaniard, and especially for his instantaneous declaration of love, than we are now, when, for aught we knew, he was still an inmate of the cottage. It is true, we wondered why Gertrude, with such a companion at home, should so often chuse to wander and meditate alone. But as it is much easier for a reader to start objections like these than it is for a writer to obviate them, we leave this point undetermined.

The second canto finishes, and the third commences, with the hymeneal happiness of Gertrude and Waldegrave. But this was of short duration.

> 'Sad was the year, by proud oppression driv'n,
> When Transatlantic Liberty arose,
> Not in the sun-shine and the smile of heav'n,
> But wrapt in whirlwinds, and begirt with woes:
> Amidst the strife of fratricidal foes,
> Her birth-star was the light of burning plains; *
> Her baptism is the weight of blood that flows
> From kindred hearts,—the blood of British veins,—
> And famine tracks her steps, and pestilential pains.' p. 50.

Albert and Waldegrave, of course, must join the *rebels*, as they were called on this side of the Atlantic. The preparations, and afterwards the ravages of civil war, throughout the hitherto

* Alluding to the miseries that attended the American civil war.

peaceful, but now devoted vicinity of Wyoming, are admirably delineated. The following incident, ushering in the tragic catastrophe of the story, is the finest in the book; indeed, it would be vain to search, in the compass of contemporary poetry, for any thing at once so grand, terrific, and affecting.

'Night came; and in their lighted bower full late,
The joy of converse had endur'd,—when, hark!
Abrupt and loud, a summons shook their gate;
And heedless of the dog's obstrep'rous bark,
A form had rush'd amidst them from the dark,
And spread his arms, and fell upon the floor:
Of aged strength his limbs retain'd the mark;
But desolate he look'd, and famish'd poor,
As ever shipwreck'd wretch lone left on desert shore.

'Upris'n, each wondering brow is knit, and arch'd:
A spirit from the dead they deem him first:
To speak he tries; but quivering, pale, and parch'd,
From lips, as by some powerless dream accurs'd,
Emotions unintelligible burst;
And long his filmed eye is red and dim;
At length the pity-proffer'd cup, his thirst
Had half assuaged, and nerved his shuddering limb,
When Albert's hand he grasp'd—but Albert knew not him.

"And hast thou then forgot,' (he cried forlorn,
And eyed the group with half indignant air,)
'Oh! hast thou, Christian chief, forgot the morn
When I with thee the cup of peace did share?
Then stately was this head, and dark this hair,
That now is white as Appalachia's snow;
But, if the weight of fifteen years' despair,
And age hath bow'd me, and the tort'ring foe,
Bring me my Boy—and he will his deliverer know.

'It was not long, with eyes and heart of flame,
Ere Henry to his loved Oneyda flew:
'Bless thee, my guide!'—but, backward, as he came,
The chief his old bewilder'd head withdrew,
And grasp'd his arm, and look'd him through and through.
'Twas strange,—nor could the group a smile controul—
The long, the doubtful scrutiny to view:—
At last delight o'er all his features stole,
'It is—my own,' he cried, and clasp'd him to his soul.'

pp. 53—55

We shall no further anticipate the heart-rending interest which every reader must feel in the close of this melancholy tale, than to say, that as obscurity is the original sin of the poem, so it peculiarly affects the passage which describes the fate of the Heroine, while she clasps her father mortally wounded in her arms. Without quoting, and in fact without

injuring this entire scene, we cannot explain the particular defect to which we allude. The speech of the dying Gertrude (though we know not how to spare a line of it) is much too long. Waldegrave and Outalissi survive, and the poem ends with the war-song of the latter, in a very wild characteristic style. Some critics will unquestionably condemn the judgement of the author, which we most cordially approve, in changing the heroic for a lyric stanza in this last strain of the frantic and vindictive Indian.

We have very few general observations to add. The foregoing examples will shew, that the execution of this poem ought to satisfy every reasonable hope that may have been formed of Mr. Campbell's matured talents. The figures are striking, the sentiments ardent; and the diction is elevated in every part, where the poet has not been pinioned by the rhyme, or borne down by the measure. Meanness of expression, whenever it *does* occur, appears to double disadvantage amidst the splendor of language that surrounds it. Mr. Campbell's faults, like the sun's spots, are seen by his own light. In the work of an ordinary writer, the following couplet would not be particularly offensive; in these august pages it is flat

'They tore him from us *when but twelve years old,*
'*And scarcely for his loss have I been yet* consoled.'

A poet who has genius enough to awaken curiosity concerning himself, never charms his readers more, than when he incidentally and unexpectedly affords them a glimpse of some circumstance connected with his personal history. In the first canto of this poem, Mr. Campbell with fine discriminating strokes of character describes the natives of various European countries, who formed the little society of Wyoming. After noticing the German and Spaniard, he thus proceeds:

'But who is he, that yet a dearer land
Remembers, over hills and far away?
Green Albyn!* what though he no more survey
Thy ships at anchor on the quiet shore,
Thy pellochs† rolling from the mountain bay;
Thy lone sepulchral cairn upon the moor,
And distant isles that hear the loud Corbrechtan roar.' p. 8.

'The Corybrechtan, or Corbrechtan, is a whirlpool on the western coast of Scotland, near the Island of Jura, which is heard at a prodigious distance. Its name signifies the whirlpool of the Prince of Denmark; and there is a tradition that a Danish Prince once undertook, for a wager, to cast anchor in it. He is said to have used woollen instead of hempen ropes, for greater strength, but perished in the attempt. *On the shores of Argyleshire I have often listened with great delight to the sound of this*

* Scotland. † Porpoises.

vortex, at the distance of many leagues. When the weather is calm, and the adjacent sea scarcely heard on these picturesque shores, its sound, which is like the sound of innumerable chariots, creates a magnificent and fine effect.' p. 78.

Who, on reading this note will not pause, as we did, with sensations of indescribable sympathy, to listen with the young poet to the distant din of the 'loud Corbrechtan?'

Amidst the general brilliancy of epithet and metaphor, in which Mr. Campbell indulges, we sometimes meet with a phrase which we cannot find in our hearts to condemn, though we can as little recommend it to imitation:

'In Gertrude's eyes their ninth *blue* summer shone.'

Wherefore *blue* summer?—Because her eyes were *blue.*—Had they been *black*, what then?—Why—say what youwill, the expression is as beautiful as the lady's eyes; look at them, and find fault if you dare.—We submit, and proceed:

'Or winglet of the fairy-humming bird,
Like atoms of the rainbow fluttering round.'

Is there no impropriety in comparing the 'winglet' of the humming bird to what can neither exist in nature nor in imagination—the fragments of a broken rainbow? Yet the simile is sparkling, and will *inevitably* be admitted.

Of the smaller pieces at the end of this volume, the Naval Ode, Lochiel's Warning, and Hohenlinden, have been long known to the public. Lochiel and Hohenlinden are perhaps the master pieces of Mr. Campbell's muse; each is *unique*, and may be for ever unrivalled, since every imitation that has merit enough to be compared with such originals, must in reality far transcend them, or in appearance fall short of them: the former would be a hopeless, the latter a fruitless labour, which no man of genius would condescend to undertake. We had seen the Naval Ode, 'Ye Mariners of England!' attributed before to the author of The Pleasures of Hope; but till we found it in this volume, we did not believe that *he* could deliberately compose so tautological a line as that which is the burthen of the song;

'And the *stormy tempests* blow.'

The rest of the ode is not unworthy of the writer.—Glenara, Lord Ullin's Daughter, and the Battle of the Baltic, we presume are now first published. The two former would command more attention in almost any other volume of modern poetry than in this: the latter is executed in Mr. Campbell's happiest lyric spirit, in a peculiar ballad style, and in numbers irregularly and mournfully musical. We cannot copy the whole, and to mutilate it would be poetic sacrilege.

Art. IV. *Memoirs of William Paley, D. D.* By G. W. Meadley. To which is added, an Appendix. 8vo. pp. 390. Price 9s. Cradock and Joy. 1809.

WE are a little reluctant to accept this work as giving a true impression of the character of Dr. Paley. And yet the biographer appears an intelligent, well-informed, and candid man; was personally acquainted with the doctor during the last years of his life; and has evinced a commendable diligence of inquiry respecting its former periods, of which various particulars have been communicated to him by some of Paley's early and surviving friends. There is no doubt of the general accuracy of the book as a memorial of facts; and we have not much right to question whether a just estimate of the character is conveyed by the whole effect of the recitals and observations. Those parts of the sketch which are formed from the author's opinion, seem well warranted by those which consist of narration, and are quite in the same spirit. But, if this *be* a true delineation, we cannot but regret that truth had not authorized a different one.

It was not, for our complacency, a fortunate circumstance, to have read these Memoirs about the same time that we had occasion to read the lives of some of the most eminent of the puritan divines, such as Baxter, Howe, and Philip Henry. In these men we beheld, beside the talents and learning which in them were but very secondary recommendations, the utmost sublimity of devotional sentiment, such a zeal for the promotion of Christianity as absorbed their whole being, a promptitude and a heroic perseverance to make any and every sacrifice to the most refined dictates of conscience, a great indifference to considerations of emolument and fame, a contempt of vain customs and amusements, and therefore, in the combination and result of all these qualities, a character prodigiously elevated above any thing that the world in general has ever consented to acknowledge as its standard of morals and religion. We turned from these models of transcendant excellence, to inspect the character of Dr. Paley, as drawn by a very sensible friend and admirer. In high estimation of his talents and writings, we yield but in a very slight degree to this or any other of his eulogists; and in those particular features of his works, which deny us the pleasure of approving and admiring, we are very unwilling to perceive indications of qualities, which a religious observer must be compelled to disapprove in his character. But in viewing the character displayed in the book before us, we find every tendency to that enthusiasm, with which we contemplate the highest order of human excellence, completely arrested. We calculate with pensive wonder the width of

moral space through which we find we have been suddenly conveyed, when we contrast the affectionate veneration, and the passionate aspirings to resemblance, which we have just felt in thinking of those men, several of whose names we have mentioned, with the state of our feelings in the company of the subject of these memoirs. There is presented to us, indeed, a combination of highly respectable qualities; love of truth, independence of character with respect to the rich and great, orderly attention to the concerns and ministrations of the church, impartiality in discharging the duties of a magistrate, kindness in domestic relations, and patience in suffering. Now, with regard to the ordinary tribe of divines, we suppose it would be thought very illiberal to insist, that something more than this is desirable in a man who is appointed an instructor, monitor, and pattern to mankind, in relation to infinitely the most momentous of their concerns; the present times are indulgent in fixing the standard of clerical piety. Passing over the question—whether, with the awful importance of religion, and the nature of the consequent responsibility of its teachers, full in our view, we are bound to concur in this law of indulgence,—we may at least confidently assume, that an eminently conspicuous and powerful advocate of Christianity, ought to have been distinguished by a spirit peculiarly sympathetic with that of the Founder, and that of the apostles, martyrs, and confessors of this religion. For surely he that in modern times has a more impressive view than almost all his contemporaries of its evidence and excellence, possesses something strikingly in common with its first promulgators. His more luminous view of the truth and divine excellence of the religion, places him on a ground of nearly equal privilege with that of those persons, who commenced its disciples and advocates actually amidst the prodigies that attended its first introduction. But to have embraced the religion under the immediate impression of those miracles, which gave direct proof from heaven of its being not only true, but, in the divine estimation, of inexpressible importance, and then to have been less than ardently zealous in the exercise and promotion of it, would have been deemed an unpardonable inconsistency. It would have been expected, and even required, of that man, that he should be inspired and actuated by the divine principles thus received into his mind, as much almost as if a spirit had descended from heaven to inhabit his person, and determine the whole system of his sentiments and agency. And therefore nearly the same result is justly required from the man in later times, who, being favoured with a superlative clearness of conviction, is placed in nearly as high a rank of privilege as the original converts and advocates.

If this be true, the Memoirs of Dr. Paley cannot be read without considerable regret. Sincerely gratified to observe and applaud his excellent and amiable qualities, we yet in vain endeavour to avoid perceiving a very serious deficiency of what we think the spirit of primitive Christianity. Notwithstanding much moral worth, there is something unsaintly spread over the character. A respectable man of the world seems to meet us, when we wish to see a person that will remind us of the apostles. It is not to be noted as a fault, that Paley had not the great passions which, when combined with great talents, can make a character sublime: his constitution denied him that warmth and energy which can throw the mind into fits of enthusiasm, which can make good men captivating, and bad ones dangerously seductive. However favourable this incapability of great emotions might be to purely intellectual operations, its obvious tendency was to withhold the mind from being completely grasped by that religion, of which the efficacy depends so much on the affections; and to deprive the clearest intellectual representations made in its favour, in preaching and writing, of that very powerful principle of efficacy which they derive from the mingling sensibility, which can give a character of sentiment and vitality to every argument, without in the least injuring its logic. The natural incapability of great emotions operates very strongly to prevent the prevalence of the Christian spirit, in the man, and in the minister and vindicator of religion, unless an appropriate discipline is adopted to obviate this injurious effect. That discipline would consist, in habituating the mind to dwell much on the most solemn and affecting views of revelation, in employing a considerable portion of time in exercises strictly devotional, in reading those writers who have infused an irresistible pathos into their Christian discussions, and in frequently seeking the society of those who are distinguished by zeal and devotional feelings as well as intelligence. In these memoirs it is not made to appear that Dr. Paley had recourse to such a moral regimen.

We are not informed of any special anxiety in his early instructors to make the impressions of religion deep in his mind. At college he confessedly associated, during the first years, with some young men of very light character. Among the many friends with whom he was more or less intimate during his subsequent life, there are very few names that have ever been distinguished for elevated piety. We are not told that, in the society of accomplished men, whom he must often have found strangers or enemies to Christianity, he was watchful to insinuate its claims. We are not told that, amidst that general repute for deficient piety and for worldly mo-

moral space through which we find we have been suddenly conveyed, when we contrast the affectionate veneration, and the passionate aspirings to resemblance, which we have just felt in thinking of those men, several of whose names we have mentioned, with the state of our feelings in the company of the subject of these memoirs. There is presented to us, indeed, a combination of highly respectable qualities; love of truth, independence of character with respect to the rich and great, orderly attention to the concerns and ministrations of the church, impartiality in discharging the duties of a magistrate, kindness in domestic relations, and patience in suffering. Now, with regard to the ordinary tribe of divines, we suppose it would be thought very illiberal to insist, that something more than this is desirable in a man who is appointed an instructor, monitor, and pattern to mankind, in relation to infinitely the most momentous of their concerns; the present times are indulgent in fixing the standard of clerical piety. Passing over the question—whether, with the awful importance of religion, and the nature of the consequent responsibility of its teachers, full in our view, we are bound to concur in this law of indulgence,—we may at least confidently assume, that an eminently conspicuous and powerful advocate of Christianity, ought to have been distinguished by a spirit peculiarly sympathetic with that of the Founder, and that of the apostles, martyrs, and confessors of this religion. For surely he that in modern times has a more impressive view than almost all his contemporaries of its evidence and excellence, possesses something strikingly in common with its first promulgators. His more luminous view of the truth and divine excellence of the religion, places him on a ground of nearly equal privilege with that of those persons, who commenced its disciples and advocates actually amidst the prodigies that attended its first introduction. But to have embraced the religion under the immediate impression of those miracles, which gave direct proof from heaven of its being not only true, but, in the divine estimation, of inexpressible importance, and then to have been less than ardently zealous in the exercise and promotion of it, would have been deemed an unpardonable inconsistency. It would have been expected, and even required, of that man, that he should be inspired and actuated by the divine principles thus received into his mind, as much almost as if a spirit had descended from heaven to inhabit his person, and determine the whole system of his sentiments and agency. And therefore nearly the same result is justly required from the man in later times, who, being favoured with a superlative clearness of conviction, is placed in nearly as high a rank of privilege as the original converts and advocates.

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tives and habits, into which he found the clerical character fallen, he was earnest to display, in the person of the ablest defender of religion, a striking pattern of that moral separation, that refined sanctity, and that superiority even to all suspicion of acceding and adhering to the ecclesiastical profession on any terms involving the sacrifice of conscientious principles to worldly interests, without which the clerical character never will or can be revered by the people. We lament to feel that we are not contemplating a character, which we dare hold up for such a pattern, in a memoir which represents Dr. Paley's habits as very much assimilated to those of what may be called respectable men of the world; which condescends to tell that he 'frequently mixed in card-parties, and was considered a skilful player at whist;' which informs us, that even when approaching near to old age, 'he still retained his predilection for theatrical amusements, especially when any eminent performer from the metropolis appeared upon a neighbouring stage,' and that 'in a provincial theatre he always seated himself as near as possible to the front of the centre box;' none of which circumstances are adapted to allay the disapprobation and disgust with which we see him surrendering his integrity, according to our judgement of the case, in the affair of subscription. Nor does it give us all the pleasing images which poets, and indeed much more sober men, have associated with the character of a Christian pastor, when we see a clergyman, much after the manner of an exciseman, removed from living to living, in a long succession of still advancing emoluments, and without any mention, as far as we remember, that either the minister or the people suffered much from regret in these separations. We are very far from regarding him as a hunter of preferment, or as capable of practising any degree of sycophancy to what are called great men, either in the church or the state. He was most honourably superior to those vile arts of servility and flattery which have so often been rewarded with titles and emoluments; and he signally proved his independence, by publishing, at a time when he must have regarded his advancement in the church as depending, such opinions on religious liberty and the principles of political science, as could not fail to be very offensive to that class of persons, whom the aspirants to preferment find it their interest, and therefore their duty to please. But though his successive augmentations of emolument, obtained by means of pluralities and changes of situation, were conferred without being solicited and conferred on eminent desert, yet the whole course of these successes carries, in our view, a strange resemblance to a trading concern. It looks just as if cures of souls were

things measured and proportioned out, on an ascending scale of pecuniary value, for the purpose of handsome emolument to men, who have happened to apply talents to the service of the church, which might fairly have been expected to make a fortune if exerted in some other department. The consideration of the spiritual welfare of these successive allotments of souls, and the beneficent effect that would result from that affectionate attachment which might grow between the minister and his people, if he did not officiate among them just as a man who is obliged to stop a while in his journey toward some richer parish, appear really as but very secondary matters.

In reverting to all we have said in dissatisfaction with the religious character of Dr. Paley, it is right to observe, that we cannot know precisely how much of the blame is due to his biographer. Certainly, the specific fact of his setting his people the example of pushing into a theatre, which every body that has been there knows to be a school of profaneness and immorality, will, alone, perfectly warrant a large and sweeping conclusion as to the defectiveness of his religious feelings and habits, and as to the strange laxity of his conception of the proprieties of consistency for a distinguished advocate of the religion of Christ; yet there might, at times, be better aspects of the character, and his posthumous Sermons lead us to believe there certainly were. A biographer, who had felt that religion is the most important thing which can prevail or be wanting in any human being, would have been eager to bring these aspects fully into view. But we are not permitted to know whether this writer regards religion, Christianity, or whatever we may call it, as any thing more than one of the many uncertain and unimportant subjects of human speculation. He judges it, indeed, a very proper *professional* ground of clerical exertion; an ecclesiastic should be clever in his own business; Dr. Paley proved himself eminently so in his Evidences of Christianity; and therefore he *deserved well of the church as an institution that has honours and emoluments to confer.* This is about the amount of what we are enabled to collect of the present biographer's estimate of religion. And therefore we regard him as totally unqualified to mark the points of religious excellence or defect in any character. If to those, who had the privilege of acquaintance and friendship, Dr. Paley did sometimes disclose a considerable degree of devotional feeling, a writer like the present would probably be unwilling to display the philosopher verging toward the 'fanatic.' Or if, toward the close of his life, he had been heard to express bitter regret, for not having lived more in the spirit of that religion which he had

tives and habits, into which he found the clerical character fallen, he was earnest to display, in the person of the ablest defender of religion, a striking pattern of that moral separation, that refined sanctity, and that superiority even to all suspicion of acceding and adhering to the ecclesiastical profession on any terms involving the sacrifice of conscientious principles to worldly interests, without which the clerical character never will or can be revered by the people. We lament to feel that we are not contemplating a character, which we dare hold up for such a pattern, in a memoir which represents Dr. Paley's habits as very much assimilated to those of what may be called respectable men of the world; which condescends to tell that he 'frequently mixed in card-parties, and was considered a skilful player at whist;' which informs us, that even when approaching near to old age, 'he still retained his predilection for theatrical amusements, especially when any eminent performer from the metropolis appeared upon a neighbouring stage,' and that 'in a provincial theatre he always seated himself as near as possible to the front of the centre box;' none of which circumstances are adapted to allay the disapprobation and disgust with which we see him surrendering his integrity, according to our judgement of the case, in the affair of subscription. Nor does it give us all the pleasing images which poets, and indeed much more sober men, have associated with the character of a Christian pastor, when we see a clergyman, much after the manner of an exciseman, removed from living to living, in a long succession of still advancing emoluments, and without any mention, as far as we remember, that either the minister or the people suffered much from regret in these separations. We are very far from regarding him as a hunter of preferment, or as capable of practising any degree of sycophancy to what are called great men, either in the church or the state. He was most honourably superior to those vile arts of servility and flattery which have so often been rewarded with titles and emoluments; and he signally proved his independence, by publishing, at a time when he must have regarded his advancement in the church as depending, such opinions on religious liberty and the principles of political science, as could not fail to be very offensive to that class of persons, whom the aspirants to preferment find it their interest, and therefore their duty to please. But though his successive augmentations of emolument, obtained by means of pluralities and changes of situation, were conferred without being solicited and conferred on eminent desert, yet the whole course of these successes carries, in our view, a strange resemblance of a trading concern. It looks just as if cures of souls were

things measured and proportioned out, on an ascending scale of pecuniary value, for the purpose of handsome emolument to men, who have happened to apply talents to the service of the church, which might fairly have been expected to make a fortune if exerted in some other department. The consideration of the spiritual welfare of these successive allotments of souls, and the beneficent effect that would result from that affectionate attachment which might grow between the minister and his people, if he did not officiate among them just as a man who is obliged to stop a while in his journey toward some richer parish, appear really as but very secondary matters.

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defended, (not that we ever heard he did this)—our author would have carefully concealed a weakness so symptomatic of decaying understanding.

'The religious character, therefore, of this eminent man, remaining a subject for the discernment and justice of some other biographer, we recommend the volume before us, as a sensible, well written account of the chief occurrences in his life, and of the prominent distinctions of his talents and social habits. It has the particular value of giving a larger portion of characteristic anecdotes, than is usually afforded in the memoirs of a scholar and author. These anecdotes shew a striking identity of character in all the stages of Paley's life. In the school-boy and in the archdeacon, we have the same gay humour, logical shrewdness, attention to matters of fact, preference of practical to theoretical principles, moderate but constant regard to worldly interest, and perfect exemption from the perturbations of romantic sentiment. His father early entertained a high estimate of his faculties, and was much nearer the truth in his predictions than usually happens in matters of parental prophecy. 'My son is now gone to college,—he'll turn out a great man—very great indeed,—I'm certain of it: for he has by far the clearest head I ever met with in my life.' (p. 7.) At school he was

'More attentive to things than words, and ardent in the pursuit of knowledge of every kind. He was curious in making inquiries about mechanism, whenever he had an opportunity of conversing with any workmen, or others capable of affording him satisfactory information. In his *mind* he was uncommonly active; in his *body* quite the reverse. He was a bad horseman, and incapable of those exertions which required adroitness in the use of the hands or feet. He consequently never engaged in the ordinary sports of school-boys; but he was fond of angling, an amusement in which he did not then excel, though his attachment to it seems to have continued through life. He was much esteemed by his schoolfellows, as possessing many good qualities, and being at all times a pleasant and lively companion. He frequently amused the young circle by the successful mimicking of a mountebank quack-doctor, in vending his powders. Having one year attended the assizes at Lancaster, he was so much taken with the procceedings of the criminal court, that on his return to school, he used to preside there as a judge, and to have the other boys brought up before him as prisoners for trial. This circumstance, trifling as it may appear to the superficial observer, is not unimportant, as it marks his earliest attention to the practice of courts of justice, and to criminal law.' p. 3.

His mind seems to have possessed a natural conformity to those rigid laws of thought, to which the greatest number of thinking men can but imperfectly subject themselves by the severest discipline; and we predict the envy of nineteen students in twenty, and confess our own, in reading part of the following paragraph.

'Being thus left to himself (at college he applied however most assiduously to those studies required by the university; in the pursuit of which he had frequent opportunity to shew the concentration of mind which he possessed in an extraordinay degree. His room (for he seldom locked his door by night or day) used to be the common rendezvous of the idle young men of his college; yet, notwithstanding all their noise and nonsense, he might be often seen in one corner, as composed and attentive to what he was reading as if he had been alone. But as, besides the interruption which such loungers must at times have given him, he was remarkable for indulging himself in bed till a very late hour in the morning, and for being much in company after dinner, at tea, and at a coffee-house at nine o clock in the evening it is probable that he was more indebted to observation and reflection than to books for the general improvement of his mind.' p. 9

We should not be quite so much pleased as the biographer seems to be, to acknowledge that perhaps we owe Dr. Paley's great works to a particular incident that decided him to a more studious course; though we would infinitely rather be indebted for them to that, or even any meaner cause, than not possess them at all.

'In the year 1795, during one of his visits to Cambridge, Dr. P. in the course of a conversation on the subject, gave the following account of the early part of his academical life; and it is here given on the authority, and in the very words, of a gentleman who was present at the time, as a striking instance of the peculiar frankness with which he was in the habit of relating the adventures of his youth.

"I spent the first two years of my undergraduateship happily, but unprofitably. I was constantly in society, where we were not immoral, but idle and rather expensive At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awaked at five in the morning by one of my companions, who stood at my bed-side and said—"Paley, I have been thinking what a d***'d fool you are. I could do nothing, probably, were I to try, and can afford the life I lead: you could do every thing, and cannot afford it. I have had no sleep during the whole night on account of these reflections, and I am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society."

"I was so struck," Dr. Paley continued, "with the visit and visitor, that I lay in bed great part of the day, and formed my plan. I ordered my bed maker to prepare my fire every evening, in order that it might be lighted by myself I rose at five, read during the whole of the day, and just before the closing of gates (nine o'clock) I went to a neighbouring coffee-house, where I constantly regaled upon a mutton chop and a dose of milk-punch. And thus, on taking my bachelor's degree, I became senior wrangler."

'Thus fortunately was Dr. P. roused to a full exertion of his faculties before his habits were completely formed; and to this singular adventure may, perhaps, be attributed, not only his successful labours, as a college tutor, but the invaluable productions of his pen.' p. 193.

A very entertaining account is given of his college disputations, of his becoming an assistant in an academy at Greenwich, of his gaining an university prize by the best dissertation on the comparative merits of the Stoic and Epicurean philosophy, in which he was the advocate of the latter, of his entering on the clerical office, and of his tutorship, of several years' duration, in his college, in which he was associated with Mr. Law, son of the bishop of Carlisle, with whom, and with Dr. Jebb, and other distinguished persons, he maintained a lasting friendship. There is an interesting description of his manner of lecturing, on metaphysics, morals, the Greek Testament, and divinity. We sincerely join in the writer's regret, that some of these lectures, especially the illustrations of Locke, Clarke, and Butler, and of the New Testament, had not been preserved. They were all given without any set formality or previous arrangement of words; he adopted much of a conversational manner, asked questions, and permitted and induced, by his shrewdness and humour, occasional short intervals of hilarity, and employed, with the utmost success, every expedient for precluding the dullness and inattention usually incident to such exercises. We must transcribe the conclusion of the account of the lectures on the Greek Testament.

'But he carefully avoided all sectarian disputes, taking for his model, *Locke on the Reasonableness of Christianity*, and *On the Epistles*, works which he frequently recommended. The 39 Articles of Religion he treated of as mere articles of peace, the whole of which it was impossible the framers could expect any one person to believe, as upon dissection they would be found to contain about two hundred and forty distinct and independent propositions, many of them inconsistent with each other. They must therefore, he said, be considered as propositions, which, for the sake of keeping peace among the different sects of reformers, who originally united in composing the church of England, it was agreed should not be impugned or preached against. The chief points insisted on by Mr. Paley to his pupils were, that they should listen to God, and not to man; that they should exert their faculties in understanding the language of holy men of old; that they should free themselves, as much a possible, from all prejudices of birth, education and country; and that they should not call any one their master in religion but Jesus Christ.'

This last sentence the author quotes (with a reference) from the Universal Magazine for 1805.—The opinion advanced in the above extract was afterwards matured into a short and well known chapter on Subscription, in the Moral and Political Philosophy; where it is stated that,

'They who contend, that nothing less can justify subscription to the Thirty-nine Articles, than the actual belief of each and every separate

proposition contained in them, must suppose, that the legislature expected the consent of ten thousand men, and that in perpetual succession,—not to one controverted proposition, but to many hundreds. It is difficult to conceive how this could be expected by any who observed the incurable diversity of human opinion upon all subjects short of demonstration.' Vol. I. p. 217.

It is not a little mortifying to see a man so superlatively intelligent, and in many points so honest, as Paley, and to see so vast a number of other men who declare themselves moved by the Holy Ghost, descending to this renunciation of the simplicity of reason and conscience. Dr. Paley knew, and we are confident that every individual, who after serious consideration subscribes the Articles, knows, that the framers and imposers of them *did* intend and require that every proposition they contain should be believed by the persons subscribing them. He knew, and they all know, that in provident contemplation of the quibbles, reservations, and evasions to which men might be dishonest enough to have recourse, in order to obtain the benefits of the establishment without satisfying the intentions of its founders, the authoritative instruments of sanction and prescription which accompany these articles are expressed with the minute and pleonastic phraseology of legal precaution. They know that the assent is required precisely to 'all and every of them;' and that in the 'plain and full meaning thereof,' and 'in the literal and grammatical sense,' 'the least difference from the said articles' being strictly 'prohibited.' They know that the terms of the imposition are as precise, and comprehensive, and absolute, as language can make them; insomuch that if a series of articles, in the nature of a political or commercial arrangement, or any other secular institution, were accompanied by the definitive sanction of the institutors in forms and terms of authorization so carefully select, express, and comprehensive, the man who should pretend to raise a question, whether the institutors really meant 'all and every' of those articles to be strictly authoritative on every person entering on the benefits of that institution, would instantly come to be regarded as unfit for civilized society. It is something much worse than trifling to alledge, that the imposers *could* not intend to exact a full assent *because* the articles contain several hundred propositions, and some of them contradictory to others. That errors, and even contradictions may, according to the opinion of the examiner, be detected in a creed drawn up by fallible men, is no reason for surmising that they did not themselves solemnly believe it in every part. And as to the argument—that to expect ten thousand men, and that in perpetual succession, to believe all these propositions, is so gross an ab-

surdity, that it is impossible to suppose the framers and imposers of the articles could really expect such a thing,—we may observe, that it would indicate an extremely slender knowledge of ecclesiastical history, to question whether the heads of churches and states have ever been capable of assuming it to be a possible thing to effect an uniformity of faith, and a reasonable thing to expect and command it. But there is no occasion for argument; the certain matter of fact is, that the framers and imposers of the thirty-nine articles *did* require this complete assent. Let the man, therefore, who is resolved to maintain freedom of opinion, honestly take the ecclesiastical institution as what it is, and he may fairly make, if he pleases, as many objections as it has articles, while he preserves his consistency and integrity by declining to place himself within its obligations. But it is meanly disingenuous, nor can we comprehend how it can be otherwise than utterly immoral, for this man, in order to enable himself to pursue his own interests by entering the church, to pretend that its grand law of doctrine *must not and cannot mean that, which it has notoriously taken all possible care to express that it absolutely does mean, and absolutely does enjoin.* By extending this privilege of conscience a few degrees further, a Mahometan or Pagan may subscribe the articles and enter the church, if he has any object to gain by it. He may say, 'Here is a large formulary of opinions, comprising several hundred propositions, not all even consistent with one another. Now it had been most absurd for the imposers to require that every subscriber should believe all these; it is absurd therefore to suppose they did require it. And since this formula, which is the only authoritative prescription by which I can learn what I am required to believe, gives me no certain information on the subject, I may fairly regard the whole affair as a matter of discretion.'

Dr. Paley represents, that the *animus imponentis* must be taken as the rule for the degree of assent required in subscribing the articles. Let us then, in imagination, go back for a moment to the time when the articles were solemnly appointed to be perpetually imposed; and let us suppose a man like Dr. P. to have presented himself before the bishops who framed and the legislature which imposed them, to inquire concerning the *animus*, the real plain meaning and intention, with which those articles were composed and enforced. Would not the reply have been most indignant, or most contemptuous? 'You ask the intention; why, you can read the articles, can you not? Our intention is of course conveyed in what we have solemnly and deliberately set forth. And we intend *all* that is set forth; for would it be-

come us, and on such an occasion, to employ ourselves in the construction of needless and nugatory propositions? And we conceive we have enounced our propositions with sufficient clearness; it is not possible you are come here to insult us with an insinuation, that the result of our grave, deliberate, and combined labours, is an assemblage of jargon which needs an explanatory declaration to tell what we mean by it all. As to what you surmise about our object being to keep papists, anabaptists, and puritans out of the church, it would be no concern of yours, if that *were* our principal object; your business is with the articles as we have judged it proper to set them forth; but in fact the exclusion of these sects is only one among the several good ends to be answered; we mean to secure the purity of our church by excluding *all* that the full and plain meaning of our articles will exclude. It is therefore your concern, as you will answer it, at your peril, to maintain all and every of them, inviolably, in their true and literal meaning.'

As to what Dr. Paley is stated to have maintained, in his lectures, that 'the articles must be considered as propositions which, for the sake of keeping peace among the different sects of reformers, who originally united in composing the church of England, it was agreed should not be impugned or preached against,' it is sufficient to observe, that these propositions are, by his own account, so very numerous, that it is quite impossible for any man to preach on religion at all, without either impugning or directly adopting a very great number of them. They are so minute and comprehensive, that they leave but a very small space for the practice of that reserve and avoidance implied in this 'keeping peace,' if the phrase has any meaning.

In short, the national church either has a defined doctrinal basis, or it has not. If it has not, what a mockery has been practising in its name on the nation and on Christendom for several centuries, in representing it as, next the scriptures, the most faithful depositary, and the grandest luminary, of the Christian religion; while the truth has been, as we are now called upon by some of its ablest members to understand, that it has really, during all this time, had no standard of doctrine at all,—the instrument, purporting to be such, having been in fact nothing more than a petty contrivance to keep out two or three disagreeable sects. If the church has a defined doctrinal basis, that basis can be no other than the thirty-nine articles. And these articles, taken in their literal meaning, are *essential* to the constitution of the church; else, they are still nothing at all, they impose no obligation, and can preserve or preclude no modes of opinion whatever. And their being thus essential to the church, means that they are essential to

be, all and every of them, faithfully believed and taught by all its ministers. Therefore, finally, every man who says he cannot subscribe, or has not subscribed, the articles, in this upright manner, says, in other words, that he has no business in the church It is not the question what the articles *ought* to have been; he must take them as they are; and by the same rule that he must take any one of them he must take them all, as they all stand exactly on the same authority. Till they are modified or changed by that authority which was competent to constitute, and is competent to alter, the ecclesiastical institution, any clergyman, who remains in the church disbelieving any one proposition in its articles, violates the sanctity and integrity of the church, and, as far as we are able to comprehend, must violate his own conscience. He cannot but know, that on the same principle on which he presumes to invalidate one article, other men may invalidate any or all of the remainder, and thus the church may become a perfect anarchy, a theatre of confusion and all manner of heresies. According to this view of the subject, Dr. Paley had no right to enter the church, or remain it; and by doing so, he dishonoured his principles. He is thus placed in a striking and unfortunate contrast with such men as Jebb and Lindsey, whose consciences were of too high a quality to permit such an unsound and treacherous connection with the established church; and in a parallel, not less striking and unfortunate, with such a man as *Stone!*

This ungracious subject has unexpectedly detained us so long, that no room is left for other observations which had occurred to us in reading these memoirs.—By means of his situations in the church, and of his writings, Dr. P. appears to have made a good fortune. His biographer loudly complains, notwithstanding, of the scanty patronage and preferment in which he was fated to acquiesce; and in a strain, that really sounds very much like saying, that these things were the appropriate and grand reward for which he was to prosecute all his labours. We have no doubt, however, that Dr. Paley had motives of a higher order than his friend seems capable of appreciating; while, with all our perception of his very serious defects, we rejoice in the benefit that present and future ages will derive from those writings, in which he has so powerfully defended religion.

Nearly half this volume consists of reprinted tracts of Dr. Paley, and analyses of several of the single sermons published by him at different times. As all his tracts are now collected into a volume, propriety will dictate the omission of them in a second edition of Mr. Meadley's book.

Art. V. *The English Encyclopædia;* being a Collection of Treatises and a Dictionary of Terms, illustrative of the Arts and Sciences. 10 vols. 4to. Kearsley. 1802.

Art. VI *A Dictionary of Arts and Sciences.* By G. Gregory, D. D., &c. &c 2 vols. 4to. R. Phillips. 1806

Art VII. *The British Encyclopædia, or Dictionary of Arts and Sciences,* &c. &c. By William Nicholson. 6 vols. 8vo. Longman and Co. 1808.

Art VIII. *The Encyclopædia Londinensis,* &c. &c. 4to. (In course of Publication) Scatcherd and Co.

Art. IX. *The Encyclopædia Perthensis:* or, Universal Dictionary of Knowledge, &c. (Royal 8vo.) (Now publishing.) Mitchell, Perth.

Art. X. *The Edinburgh Encyclopædia,* or a Dictionary of Arts, Sciences, and Miscellaneous Literature. By David Brewster, LL. D. and F.A.S.E. 4to. (Now Publishing.) Oliphant and Brown, Edinburgh.

Art. XI. *Pantologia:* comprehending a complete Series of Essays, Treatises, and Systems, alphabetically arranged: with a General Dictionary of Arts, Sciences, and Words, &c. &c. By John Mason Good, Esq F.R.S, Olinthus Gregory, LL.D and Mr. Newton Bosworth. Royal 8vo. (Now publishing.) Kearsley.

Art. XII. *Encyclopædia Britannica,* or Dictionary of Arts and Sciences on a New Plan, &c. & c. 4to. (Now publishing.) Bonar, Edinburgh.

Art. XIII. *The New Cyclopædia;* or, Universal Dictionary of Arts and Sciences: formed upon a more enlarged Plan of Arrangement than the Dictionary of Mr. Chambers, &c. &c. By Abraham Rees, D.D. F.R S., &c. 4to. (Now publishing) Longman and Co.

Art. XIV. *The New Encyclopædia;* or, Circle of Knowledge and Science, digested in a concise and popular manner, in distinct Treatises, &c. &c. By William Enfield, M. A. 12mo. vol. 1. Tegg.

IF the age in which we live cannot be complimented with the title of Augustan, we may at least denominate it the Age of Encyclopædias: if we cannot exult in being contemporaries with Addison, and Temple, and Steele, and Pope, we can boast, nevertheless, of our geometers who rectify the 'whole circle of the sciences;' and can anticipate the period when our children will be as puzzled to find a house unprovided with a General Dictionary, as destitute of a window or a hearth. In former times, the liberal arts and sciences receded from the touch of plebeian hands, and only craved audience of monarchs and great men. Lately, they have condescended to visit the abodes of merchants, manufacturers, and artisans. But now, they solicit a residence with the rustic cottager. At such a period, we shall be accomplishing a task, somewhat laborious indeed to ourselves, but which may be interesting to the majority of our readers, if we concisely depict the nature and advantage of General Dictionaries, take a cursory glance at

their history and progressive improvement, and offer some brief comparative criticisms on those in our own language which have been recently completed or are now in a course of publication.

The inquiry has been often proposed, whether the form of a Dictionary, or that of a Treatise, is most favourable to the study and advancement of a science. Both have their advantages and their inconveniences, which, impartially stated, will enable a reader to decide for himself. A Treatise ought to be arranged according to a plan which connects mutually all the elements which compose it: In a Dictionary, the articles are insulated and independent one of another. A Treatise, and especially an elementary treatise, is almost exclusively a book of principles; but it is requisite that they should be strictly demonstrated, and enchained as it were one to another by the powers of logical method: a Dictionary embraces the whole of a science; it requires developements, and details; and even the history of errors now exploded will not be foreign to its plan. An elementary Treatise is, therefore, proper to direct the progress of a novice who wishes to obtain the principles of a science: a Dictionary offers to men engaged in the active concerns of life, and even to philosophers, an easy mode of finding what they may require, and often of attaining new ideas, by tracing, in the detailed accounts of single articles, particulars which strictness of method excludes from a regular treatise. It would seem, then, that the greatest disadvantage, attached to the form of a Dictionary, results from the circumstance, that the articles of which it is composed are not connected by the reciprocal dependence which any individual art or science would demand; so that those who would study any particular department of knowledge, know not where to commence, how to carry on, nor when to terminate, their labour. This inconvenience has, of late, been met, though not, in our estimation, removed, by intermingling Treatises or Systems with the articles of the Dictionary. In general, the inconvenience might be made to disappear, by giving, in an introduction, a sketch of the order in which the articles might be most advantageously read by those who did not merely resort to the work in the way of occasional reference. For example, that part of a General Dictionary, which relates to Physics, might be read in some such order as this. Commence with the articles that give preliminary notions; such as Body, Nature, Science, Elements, Constituent Moleculæ, Integrant Moleculæ, Property, Phænomena, Physics, Hypothesis, System, Theory, Cartesianism, Vortices, Theory of Newton, &c. Then study the general properties of bodies, in this order; Extension, Divisibility,

Figurability, Impenetrability, Mobility, Inertia, Gravity. Next study the phænomena appertaining to each of these general properties: suppose that of mobility, the order would be,—Mass, Density, Space, Time, Velocity, Force, Motion—uniform—accelerated—retarded, Descent of Bodies. Then might follow those depending upon inertia, as Collision, Communication of motion, Equilibrium, Machine, Mechanical Powers, &c. In some such manner, might the outlines of the whole picture of Science be traced; every individual figure being correctly pourtrayed, so as to exhibit each limb and member in its proper situation. But the hint must suffice; we shall be happy to see it adopted and filled up by some of our encyclopedists. It is time, however, to enter on the cursory view we proposed to take of the progress of General Dictionaries.

A Dictionary, in its original sense, is a collection of words arranged alphabetically, to assist the researches of those who are studying a new language, or to explain the mythology, customs, geography, and biography, of those to whom that language is common. This is all that was aimed at by Hesychius and by Suidas, in their respective Lexicons; the former of which was composed about the end probably of the fourth century, and first printed at Venice in 1514; the latter, it is commonly supposed, was written in the twelfth century, and was printed at Milan, as early as 1499. In 1573 a dictionary of Science appeared under this titie, 'Λεξικον, seu Dictionarium mathematicorum, in quo definitiones et divisiones continentur scientiarum mathematicarum, arithmeticæ, &c. M. *Conrado Dasypodio*, authore:' a very remarkable book, for the time in which it was published, and of which a new edition appeared at Strasburg in 1579. The two Stephani compiled Dictionaries of words only; a class of publications, which naturally abounded, soon after the revival of letters, and especially in the xvith century. The Medical Dictionary of H. Stephanus is confined to the explanation of the language of Hippocrates and Galen. Cooper's Latin Thesaurus was published in 1587. The first work we have seen under the title of Encyclopædia, is 'J. H. Alstedii Encyclopædia,' which was published in 1632, in 2 vols. folio: an elaborate performance; which was followed in 1657, by 'Erhardi Weigelii Idea Encyclopædiæ Mathematico-philosophicæ,' a work not superlatively interesting, even for that period. Hoffman, whose 'Lexicon Universale Historicum Sacrum et Profanum,' was published in four folio volumes, at Basle, in 1677, chiefly expanded the geography, mythology, and ancient history of the Jews, Greeks and Romans, from the Dictionary of Lloyd, published in 1659. We need not dwell on the Lexicon of Pitiscus,

of Du Cange and Charpentier, of d'Herbelot, nor upon the 'Dictionnaire Mathematique' of Ozanam, nor the Thesaurus of Hickes. The next important step was made by Dr. Harris, in his 'Lexicum Technicum,' published, the first volume in 1704, the second in 1710. This is the earliest English work, which assumes to good purpose the systematic form of a General Dictionary, and attempts to allot to each article its comparative portion in the scale of human knowledge. It is, altogether, a very valuable performance; and may even now be advantageously consulted, on various topics which have been neglected by later lexicographers. The author possessed very considerable general knowledge; but his attainments as a mathematician and philosopher were most conspicuous. His judicious labours much facilitated the progress of all who followed in the same department, for the next half century; though, with a mean reserve of which most of them are guilty, they seldom venture to acknowledge their obligations to him. It is indeed truly extraordinary, that Dr. Harris's name does not occur, either in Bayle, in the General Dictionary, in the Biographia Britannica, nor even in the Mathematical and Philosophical Dictionary of Hutton; though he was much too far removed from the authors of the two last publications, to leave any room for the operation of jealousy. To the fifth edition of Harris's Lexicon, in 1736, a supplement was added: the aim of its compilers was rather to supply the omissions in other branches of science than in mathematics and philosophy, which had made, however, an immense progress from 1704 to that time.

Various Dictionaries were published between Harris's Lexicon, and the Cyclopædia of Chambers: such, for example, as the Great Dictionary of the French Academy, the Dictionary of the Jesuits of Trevoux, the Chemical Dictionary of Johnson, the Medical ones of Blanchard, and Castellus, the Mathematical Dictionaries of Stone, and Wolfius, the Sea Dictionary of Mainwaring, the Dictionary of the Bible by Calmet, the Lexicon Philosophicum of Chauvin, the Lexicon of J. Burkard Menkens, published at Leipsic in 1715, Jablonski's Lexicon, in 1721, and Collier's Great Historical Dictionary, begun in 1694 and finished in 1727. Chauvin's Lexicon is, indeed, a work of importance. It contains some very correct diagrams, and a good illustration of philosophy, so far as the ancients were acquainted with it. The view of the mathematical science of the ancients, which it exhibits, is very interesting. It is sadly contaminated with the jargon of the schools; and those parts of it, which are in this respect objectionable, have been transcribed by later writers with a most disgraceful servility.

The first edition of Chambers's Cyclopædia made its appearance in folio, in 1727. Such was the excellence of its plan, and the general correctness of its execution, that the public demand occasioned a second edition to be published in 1738, a third in 1739, a fourth in 1741, and a fifth in 1746. This unprecedented success induced the proprietors to engage Mr. G. L. Scott and Dr. Hill to prepare a Supplement to the sixth edition, which was accordingly published in two additional volumes. The seventh edition, completed in 1786 in four thick folio volumes, removed the disadvantage of the double alphabets, by incorporating them into one. The editor of this edition was Dr. Abraham Rees, a gentleman every way qualified for the task he had undertaken; and who, with the assistance of Dr. Price, and other eminent men, rendered this work by far the most useful of the kind which had been published, the pride of booksellers, and an honour to the literature and science of this country. We must not omit to mention, that Mr. Chambers himself was much more than a mere compiler: he was a man of very considerable erudition, of correct taste, and of vigorous intellect. We consider the preface to his Dictionary, as one of the finest specimens of sound reasoning and comprehensive thinking, which have ever appeared in any language.

From this period, Dictionaries devoted to separate Arts and Sciences, as well as general Dictionaries, comprizing the whole circle of Arts and Sciences, have increased very rapidly both in number and importance. Though we shall not attempt to embody the shadows of a shade, or to swell this account into a catalogue, yet we cannot forbear mentioning, the Medical Dictionaries of Motherby, Quincy, James, Turton, and the Edinburgh Dictionary; the Chemical Dictionaries of Macquer, Nicholson*, and the Aikins*; the Dictionaries of Gusseme and Rasches, on Numismatology; those of Miller, Martyn, and Dickson, on Gardening; those of Burn, Cunningham, and Jacob, since edited by Tomlins, on Law; the Marine Dictionaries of Chapman and Falconer; the Builder's Magazine, and Felibien's Dictionary of Architecture; Jombert's Dictionnaire de l'Engenieur et de l'Artilleur, and James's Military Dictionary; Pilkington's Dictionary of Painters; Mortimer's and Postlethwaite's Dictionaries of Trade and Commerce; Rousseau's Hoyle's, and Busby's Dictionaries of Music; the Mathematical and Philosophical Dictionary of Dr. Hutton, and the Dictionnaire de Physique of M. Libes. The diligence exerted by the authors of these and a few other Dictionaries appro-

* We shall take an early opportunity to give a more particular account of these works, which have been too long neglected.

priated to separate branches of science, and by the editors of Encyclopædias, has operated reciprocally to improve both; and hence it has happened, that many both of particular and General Dictionaries, published during the last fifty years, have greatly contributed to the improvement and diffusion of human knowledge.

The labours of the continental Encyclopedists, during this period, have been too important to be omitted in this survey. Among the works of the Germans, we may specify the 'Universal Lexicon' of *Ludwig*, published in 1732—1750, in 64 volumes; the 'Œkonomische Encyclopädie' by *Krünitz*, in 1773; the 'Encyclopädie der Historischen, Philosophiscen, und Mathematischen Wissenschaften,' by *Büsch*, in 1775, and 1795; *Klügel's* 'Encyclopädie', in 1782 and 1784; and the 'Encyclopädie aller Mathematischen Wissenschaften, ihrer Geschichte und Litteratur,' by *Rosenthal*, in 1790. To these may be added, the Swedish Encyclopædia, published at Stockholm, by *Giorwell*, in 1785; and the 'Enciclopedia Italiana ovvero Bibliotheca universale della umane cognizioni,' published at Naples in 1788.

Our neighbours the French, also, have the 'Dictionnaire universel de Mathematiques et de Physique,' by M. Savérien, in 1753; the 'Encyclopedie, ou Dictionnaire raisonné des Sciences, des Arts, et des Metiers,' by Diderot, D'Alembert, &c. in 1751—1757; the 'Dictionnaire Portatif,' in 1760; the 'Dictionnaire de Physique Portatif,' in 1763; the new edition of the 'Encyclopedie,' by Diderot, &c. in 39 volumes, in 1778—1779; and the 'Encyclopedie Methodique,' by D'Alembert, Bossut, Condorcet, Lalande, &c. which commenced in 1785, and consists of separate alphabets or dictionaries for the respective Arts and Sciences. Of the two last and most celebrated of these works, it is almost unnecessary for us to say, that their authors made them the vehicles of artful, insidious attacks upon revealed Religion, and established governments. But, alas! these generous and enlightened philanthrophists, who laboured so diligently for the 'perfection of the human species' by trying to persuade them that they were not superior, either in essential nature, or ultimate destiny, to dogs or sheep, were *persecuted!*—for so we are told by one of the fraternity. Diderot, it seems, hoped—"à travers une multitude inevitable d'articles insignificans, faire passer quelques traits utiles *aux progrès de la raison*, qui seraient facilemente démêlés par les esprits préparés pour les saisir, et qui échapperaient aux regards de la sottise. *Son espérance ne fut pas réalisée:* la sottise a, pour la défense de son empire, les yeux beaucoup plus perçans qu'on ne croit, et sut prévoir le coup que la philosophie allait lui porter. *La persécution commença alors contre les philosophes, qui reçurent le nom d'Encyclopé-*

distes; et la persécution compte sur un succés, quand elle a trouvé un nom pour designer ses victimes."*

Lest we should impart some of the weariness occasioned by this heavy subject to our readers, we must now glance rapidly at the labours of British Encyclopedists since the time of Chambers; passing over the productions of Owen, Proctor, Castieau, Hall, Howard, and Kendal, with a mere notice of their names; the only one of which that we do not feel desirous to forget, is *Owen*. We must however mention, with commendation, the 'Dictionary of Arts and Sciences' published in 1766, by Crowder, in 3 vols. 4to. The editors were, Rev. J. Scott, Trinity College, Cambridge; Mr. Charles Green, of the Royal Observatory, Greenwich; Mr. James Meader; and Falconer, the unfortunate author of the Shipwreck. This is a truly respectable performance, both as to substance and appearance; the plates are well executed; and those, especially, on which the signs of the zodiac are delineated, are superior to any we have seen in a Dictionary.

The work just mentioned, however, is far inferior to Chambers, who has hitherto had no such formidable rival in Britain, as the 'Encyclopædia Britannica,' published at Edinburgh, first we believe in 1768, in 10 vols. 4to. This was also, as far as we have been able to learn, the earliest work that attempted the innovation of incorporating Systems or Treatises with the usual articles in the alphabetical arrangement. The third edition of this Encyclopædia, superintended by Dr. Gleig, was finished in 1800; the whole, including a Supplement of 2 vols., being comprized in twenty quarto volumes. It contains, beside the several matters treated in Chambers's Dictionary, the additional subjects of Biography, History, and Geography. It is a publication, in many respects, of considerable excellence. It commonly explains the principles and practices in the various sciences and arts, with great perspicuity and correctness. Its theology is generally sound; and its politics apparently the result of honest conviction, though often delivered in the intemperate tone which marked most political disquisitions ten years ago. Many of the Treatises it contains were drawn up by some of the most eminent Scotch Professors; those especially which were written by the late Dr. Robison, though composed in the desultory manner which characterizes all the productions of that distinguished philosopher, stamp a particular value upon the work in which they are found, and render it decidedly superior in all points connected with the physical sciences to any other Encyclopædia yet published in Britain. We are sorry to add,

* Lacroix sur L'Enseignement

that the style of the engravings, which is truly execrable, puts it completely out of our power to say that this Dictionary is elegant as well as useful.

The 'English Encyclopædia' was completed in 10 vols. 4to. in 1803. The names of its conductors are not mentioned; but they are commonly understood to have been Dr. Aikin and Mr. Houlston. Its general plan is much like that of the Encyclopædia Britannica; but its execution no where superior, except in the engraving, and the departments of Biography and Geography. The readers of this publication, however, will not be disgusted with tedious descriptions of obscure towns and villages, with minute histories of fabulous heroes and divinities, or with tiresome and uninteresting biography. The plates possess a striking superiority over those of any preceding Encyclopædia.

Such is the general diffusion of knowledge in this country, and so prevalent is the desire to possess a library in one work, that, beside two General Dictionaries just finished, no less than six others are now in course of publication, all of which experience, as we understand, a considerable share of public encouragement. We shall first advert to the two works recently completed.

The *Dictionary of Arts and Sciences*, published under the name of the late Dr. George Gregory, is comprized in two thick quarto volumes. The reader of this work must not expect to find much that is new; and he can hardly be disappointed if he hunt for many things in vain. Biography and the Gazetteer are of course omitted; and many important particulars are passed over with a culpable slightness. As an abridgement of an Encyclopædia, the execution is generally respectable, and the plates are not to be despised.

The *British Encyclopædia* exhibits the name of Mr. W. Nicholson for its editor. It is comprized in six neat octavo volumes. The merits and demerits of this publication nearly balance each other. The number of important words omitted, is excessive; but of those retained, many are ably treated. Some of the treatises are truly admirable; others are completely the reverse. Biography is introduced, and it is said to be 'select;' but we cannot imagine a principle of selection that could warrant the omission of such names in various departments of literature and science, as those of Addison, Arkwright, Bergman, Brindley, Cowper, Demosthenes, Desaguliers, Halley, Tillotson, Washington, Waring, &c. &c. Theology is introduced; but some of the theological articles are tinged, we *must* say, with Socinianism of the deepest and most malignant dye. We would not exclaim against the introduction of Socinian sentiments, in the way of honourable discussion, though perfect fairness might suggest the propriety

of avowing it as a leading object of the work; but, in some cases, they are accompanied with such rancorous insinuations as must disgrace an advocate of any sect. It would be unjust not to add, that the typographical execution is extremely neat, and that many of the plates are excellent. It is also our duty to state it as a report pretty generally credited, that the *real* compiler both of this and *Gregory's* Dictionary was one and the same person!—an ingenious and industrious gentleman, whose name, however, we forbear to mention.

The editor of the *Encyclopædia Londinensis*, is Mr. Wilkes, the proprietor. This publication proceeds slowly. We have seen seven quarto volumes, and judge it will extend to more than twenty. Beside the usual contents of Encyclopædias, this work will include the whole of Dr. Johnson's English Dictionary. The Treatises are (uniformly, if we mistake not) some that have been previously published by authors of established reputation. Of this work, there are two editions; in one, the plates illustrating subjects of natural history are coloured: and it is only in a very few instances, that the colouring bears any marks of being laid on 'by the acre.'

The new edition of the *Encyclopædia Perthensis* is to be comprized in 24 vols. royal octavo. The general merits of this publication are, we think, rather below than above mediocrity; both the historical and geographical departments are far too much dilated for the aggregate magnitude of the work; and the plates are very indifferent. In this Encyclopædia, also, the whole of Dr. Johnson's Dictionary is inserted.

The *Edinburgh Encyclopædia* is edited by Dr. David Brewster. It is to be completed in about ten quarto volumes. From an examination of the three or four parts which have reached England, we may venture to affirm that this publication will be conducted with considerable care and judgement: and the plates are much better than have appeared in any other Scotch Encyclopædia. The Atlas accompanying this work, which is to consist of at least thirty maps, will be executed by Kirkwood and Sons, artists of established reputation in that department.

The *Pantologia* is the joint production of Mr. John Mason Good, F. R. S. Dr. Olinthus Gregory, of the Royal Military Academy, and Mr. Newton Bosworth, of Cambridge; Dr. Gregory being commonly understood to be the general editor. This work is intended to be comprized in about ten volumes, royal octavo, of which three are before the public. The departments of Natural History, Medicine, Chemistry, and Mathematics, are ably conducted. The biographical articles are drawn up with care, neatness, and impartiality. In this department, we have often been highly gratified with the judi-

dicious introduction of sound principles of morality and religion; as one instance, we specify the memoir of *Cowper*, whose religion is successfully vindicated from the charge, alledged against it by the ignorant or profane, of producing his unhappy malady. Concerned as we are for the promotion of genuine Christianity, both in the hearts and the practice of men, we should be faithless to our professed object and acknowledged duty, if we did not heartily commend that *rectitude of moral tendency* by which this publication is distinguished from nearly all others of the kind. It is extremely gratifying to us, to observe such an union of profound science, correct reasoning, and scriptural belief, as we meet with in many of its articles. We incidentally mentioned (Vol. V. p. 18) the able summary of arguments under the article *Canaanites*, in answer to the well-known objections of Paine and other infidel writers, on this ground, against the inspiration of the Hebrew legislator. We have since seen an excellent article on the *Credibility* of testimony, in which mathematical calculations are very ingeniously rendered subservient to the confirmation of our faith in moral evidence, so artfully sapped by Hume, and consequently in that Divine Revelation which all the species of it combine to support. The articles relating to moral philosophy, and the philosophy of the mind and the passions, are drawn up with care, and commonly with judgement. This work, like the Encyclopædia Londinensis, is a Dictionary of *words*, as well as of *things*: it includes the Abridgement of Johnson, and, besides, many terms of art, &c. and names of persons and places, that we have not found in other Dictionaries. The plates, in Natural History, are likewise coloured; many of them, though not all, with laudable correctness and beauty. Seven or eight plates are given with every Number. The articles in the Pantologia, of which *we* are most disposed to complain, are those on games and sports; at any rate, they are disproportionately extended, however curious and well composed; that on *Chess* deserves praise. A very striking feature of the work is the union of comprehensiveness with brevity; the latter quality is sometimes sought at the risk of scantiness, though very rarely by any culpable omission. Knowing, from our own little experience, the labour requisite for compressing a large quantity of information into a small space, and considering the utter absurdity of expecting to find the *whole* information that may be desirable on *any* subject in *any* Dictionary, we cannot blame conciseness, where we do not find the laws of proportion violated, in a work of only ten volumes.

The fourth edition of the *Encyclopædia Britannica*, which is now publishing under the superintendance of Dr. Gleig, has

reached the letter M in the alphabet. Generally speaking, there is but little difference between this and the third, in the quantity either of excellences or defects. Some valuable disquisitions in the former edition are now omitted; though, to compensate for this, two or three excellent new treatises have been introduced. The tone of the political discussions is *a little* relaxed. There are very few new plates: the old ones are of course much the worse for wear: so that, altogether, especially as the recent improvements in science are not always recorded here, we really prefer the third edition of this Encyclopædia to that which is now issuing from the press. When we take into consideration the bulk of this work, we cannot but regret and condemn the omission of many words which ought certainly to be found in a General Dictionary of Arts and Sciences. As a proof, we must alledge the following list, though it is not perhaps quite complete, of words omitted between the articles *Equator* and *Etching*: viz. Equicrural, Equidifferent, Equicurve circle, Equisonant, Equitangential curve, Equitant leaves, Equity of Redemption, Eranes, Eratosthenes's sieve, Erectors (in Anatomy), Erethismus, Ereugmus, Ereuxis, Eriospermum, Eriostemum, Ernodea, Erodium, Erodius, Erose leaf, Erotomania, Erotylus, Eruca (in Botany), Erythema, Erytodanum, Escharotics, Eschaton, Espernon, Esseck, Essera, Essoin, Estovayer. The omissions occur with equal frequency in every other part of the new edition which we have examined.

The *New Cyclopædia*, now publishing under the able superintendance of Dr. Rees, has for its basis the last edition of Chambers's Cyclopædia; a work which, notwithstanding its great general merits, soon became useless, on account of the important changes made by recent discoveries in chemical science. Beside the subjects comprehended in that work, the accounts of which are abridged, amplified, or corrected, as is found neeessary, this Dictionary farther includes Ancient and Modern Geography, illustrated by new maps; Biography; and sketches of Ancient and Modern History. It does not, however, comprehend a Dictionary of words in general. It was originally proposed to comprize this work in about 20 quarto volumes; but as the eleven volumes we have seen advance but a little way in the letter D, it is manifest the work must be extended to between 30 and 40 volumes, unless the future articles be improperly compressed. This Cyclopædia does *not* give treatises or systems; a feature of its plan on which there are various opinions, but which, for our part, we entirely approve. Should the learned editor adopt some such scheme of reference as we have suggested at the commencement of this survey, his work will be much more useful to the

general reader without treatises, than it could have been with them in the same compass. The principal complaint we have to prefer against this Cyclopædia, is, that many of its articles are *too long;* some of them, indeed, so long, that very few individuals will ever read them through. Gentlemen of fortune, who can rather tolerate redundancies than deficiencies, will, of course, purchase this Dictionary, in preference to any other. Compared with the Encyclopædia Britannica, we think it inferior in point of Authorship, but superior in Editorship; it displays less talent, but more judgement; less genius, but more learning; less energy of mind, but more accuracy of taste. This remark, of course, is not intended to apply universally; but it is needless to specify exceptions. The English work is very superior in tracing etymologies. Our observations on its character must evidently be of a general and cursory nature; it would be endless to appreciate the merits of the many valuable articles which it contains. As a whole, it will doubtless be an ornament to the literature of the metropolis in which it is published; and the admirable engravings by Lowry, Milton, and Scott, with which it is copiously enriched, will render it by far the most elegant work of the kind that ever issued from any press in Europe.

After having thus delivered our opinion, framed with conscientious impartiality, from as ample an examination as our leisure has allowed, respecting the different Encyclopædias now publishing; what shall we say of the undertaking by Mr. Enfield, assuming a like title, and of which the first volume has just reached us? Why, that it is both 'last' and 'least in our good graces.' It is not meant to assume the shape of a Dictionary, but that of a mere collection of Treatises. The volume now before us is devoted to Astronomy. It is a miserably meagre, ill-digested, unscientific, book; with incorrect definitions, erroneous reasonings, obscure or ambiguous illustrations; and destitute even of the usual advantage of an alphabetical index. It commences with an account of the astronomical observations of *Adam*, and ends with mentioning Dr. Maskelyne's calculation (in 1809) of the obliquity of the ecliptic; these are, we doubt not, the *newest* portions of the Treatise; at least, they are both subjects, respecting which no one, we believe, but Mr. Enfield, has been privileged to hear. Whoever *Mr. Enfield* may be, he writes, as he tells us, 'for the active student, and persevering tyro,'—'for the hoary head and grey hairs,'—and, 'for the half-learned *noviciate*'!!! He takes special care to convince us, that he is unacquainted with the meaning of such words as orb, focus, penumbra, &c.;—that he is perfectly ignorant of Schroeter's observations proving that the moon has

an atmosphere,—of Laplace's theory of the tides, and of the atmospherical oscillations,—of the limits of the obliquity of the ecliptic,—and, in short, of numerous particulars that mark the present state of astronomy. Yet we cannot help fancying he has made some brilliant discoveries in Metaphysics, which he will publish in due course: for he tells us, that sometimes his 'memory is unable to *recollect*,' that at others he 'cannot help *feeling* an idea,' while at others he '*bears hard* upon an idea,' and so forth. That quality, indeed, which chiefly distinguishes this writer, is, his perspicuity. Thus, he says 'Columbus discovered the West Indies; but *there it rested*.' (p. 301.) Again, the tenth chapter, on Georgium Sidus, *commences* thus: 'The discovery of this planet was reserved to the industrious care and unremitted attention of his Majesty's own private Astronomer, Dr. Herschel, under whose patronage he completed *this most surprising instrument* at Slough, near Windsor'!!! (p. 101.) And again, (p. 65) after speaking of the sun being vertical at certain places within the tropics, he proceeds thus:

'This must always appear strange to those who have never been initiated in the principles of Astronomy, on their arrival in places between the tropics; and brings to my recollection the candid declarations of a noble Earl, recently deceased, when he was an officer on duty in one of the West India islands, St. Vincent's, I think, of his great surprise in seeing the sun in the meridian pass to the north of him. Though he possessed a very respectable library, where I was then sitting with him *before dinner or supper*, BUT WHICH OF THEM I CANNOT AT PRESENT RECOLLECT, [How distressing!] the particulars [of the dinner or supper, we suppose] consisting mostly of history and antiquities, I was obliged at the moment to explain to him *without assistance* from any thing that the library could supply, the circumstances to which he had more especially directed my attention. *I then* IMMEDIATELY *answered the Earl* [What astonishing facility, sagacity, and penetration! especially when it is recollected that the learned gentleman was just '*feeling the idea*' of an approaching meal], that on the day when the sun's northern declination became equal to the north latitude, the meridian Sun would be vertical'!!!

Such are the specimens furnished by almost every page of this precious '*Encyclopædia*'!—But we will suppress the indignation which an examination of the book is so naturally calculated to excite; and shew Mr. Enfield, that, (to adopt his own elegant phraseology when describing comets,) we are not 'framed of a texture which purposely disposes' us 'to fume in that sort.' To spend more words on the work would be unnecessary and absurd: a performance is obviously below animadversion, when it is beneath contempt.

Art. XV. *Specimens of English Prose Writers from the earliest Times to the Close of the Seventeenth Century*, with Sketches, Biographical and Literary, including an Account of Books as well as their Authors, with occasional Criticisms, &c. By Geo. Burnet, late of Baliol College, Oxford. 3 vols. 8vo. pp. 1500. Price 1*l.* 7*s.* Longman and Co. 1807.

IT sometimes happens that a man may devise a plan for conveying instruction and amusement to his readers, without the exertion of powerful talents, or the display of profound erudition. The work before us is of this description. It has many things to recommend it to attention; and yet the execution of it contains no proof that the author possesses those rare qualities of intellect, which command the admiration of others. We rather rejoice that the state of the literary world now and then presents these opportunities, to subordinate minds, of making some advantage of their industrious lucubrations; and thus equalizes the blessings of the republic of letters. Were it not so, the aristocracy of learning would monopolize all privileges and profits to themselves; and plebeian intellects would find no account in their labours, which are in truth much more persevering, and not seldom more useful, than those of the higher orders of the learned community. Our satisfaction at this circumstance is heightened, by considering that our great geniuses have no compassion for those whom they think less able and more ignorant than themselves, and can never consent to "shake the superflux" of their celebrity to them. Among the wealthy, want of money excites pity, and elicits the boon of charity. Among the learned, want of genius and information raises contempt, malice, and hardheartedness.

The author of the present work judiciously describes it, as having

> 'no pretensions to originality even of compilement. Indeed, I consider myself as having done little more, than collected into a convenient form and arrangement, some information (I hope entertaining and useful) before incommodiously dispersed either in scarce or cumbrous volumes.' pp. vi. vii.

We beg to put the reader in possession of our chief reasons for recommending this performance. The antiquarian disposition has been of late exceedingly predominant in our country. It is not the love of what is new, but of what is old, that now excites curiosity and invigorates research. Old chronicles are pursued with eagerness, and ransacked with patience. Terrifying tomes, which have long lain buried in damp and dust, in obscure corners of neglected libraries, have triumphantly risen into public notice as if from a trance; and like Pythagoras are enjoying a second life, in a far more dignified form than before. The Roman letter begins now to be slight-

ed, while its predecessor is creeping by degrees again into favour. Verse was formerly improved, like wine, by keeping; the same privilege is now granted to prose. A poem was fit to read after it had seen a hundred years roll over its head: common consent seems now to require but very little more to prepare a prosaic work for the public taste. There are, without doubt, some of our readers, who are anxious to know what it is so many of their learned countrymen admire; but they are deterred from gratifying their wishes by the formidable size of the volumes in question, by their scarcity, by the amazing value which a succession of years, as if by a compound interest, has acquired for them; or finally, perhaps, by an opinion, that if the books were within their reach, and even in their possession, their contents would not deserve a serious perusal. To such, the present work will be highly acceptable. With very little trouble, and in a very short time, and at a trifling expense, they may form a slight acquaintance with those authors, who at present are the subject of so much admiration and praise, but with whom perhaps they may not desire a very strict intimacy. Though Mr. Burnet often adduces a short specimen from a bulky folio, it is as much as many would wish to read; and in general abundantly sufficient to evince the justice of the admiration expressed for the entire work. The following passage will enable the reader to form a tolerably correct idea of Trevisa's style in the translation of the Polychronicon, and to judge whether he should wish to go through many hundred folio pages of a similar description; the date is near the end of the fourteenth century.

'Wealth and worship to my worthy and worshipful Lord Thomas, Lord of Barkley. I John Trevisa, your priest and *bedeman*,[1] obedient and *buxom*[2] to work your will, hold in heart, think in thought, and, mean in mind your needful meaning and speech that ye spake and said, that ye would have English translation of Ranulph of Chester's Books of Chronicles. Therefore I will *fond*[3] to take that travail, and make English translation of the same books, as God granteth me grace. For blame of backbiters will I not *blinne*[4] for envy of enemies, for evil spiting and speech of evil speakers will I not *leave*[5] to do this deed: for travail will I not spare. Comfort I have in needful making and pleasing to God, and in knowing that I *wote*[6] that it is your will.

'For to make this translation clear, and plain, to be known and understanden, in some place, I shall set word for word, and active for active, and passive for passive arow, right as it standeth, without changing of the order of words. But in some place I must change the order of words, set active for passive, and *againward*[7]; and in some place I must set a reason for a word, and tell what it meaneth. But for all such changing, the meaning shall stand and not be changed. But some words and

[1] confessor. [2] alert. [3] engage, try, endeavour. [4] cease, stop. [5] omit [6] know. [7] contrariwise.

names of countries, of lands, of cities, of waters, of rivers, of mountains and hills, of persons, and of places, must be set and stand for themselves in their own kind; as Asia, Europa, Africa, and Syria; Mount Atlas, Sinai, and Oreb; Marah, Jordan, and Armon; Bethlem, Nazareth, Jerusalem, and Damascus; Hannibal, Rasin, Ahsuerus and Cyrus; and many such words and names.' Vol. 1. pp. 30, 31.

This work also affords a good opportunity of marking the progress of the English language from barbarity to refinement. It is amusing to see our mother tongue, at first fluctuating and obscure in its meaning, unsettled in its order, barbarous in its idioms, irregular in its analogy, too scanty for some subjects, and redundant for others, assume, by slow but perceptible degrees, a more settled and respectable character. Elegant minds formerly rejected with scorn the mean and harlequin dress, which the English lexicon offered for their thoughts. The necessity of having recourse to another language is in the course of time removed; and our own supplies the writer with a rich fund of appropriate expressions on every subject, with nice distinctions and elegant turns, and with a steady precision. This improvement, like others, is gradual; and the shades of difference are very numerous between the citation from Trevisa and the following paragraph from Dryden.

'To begin, then, with Shakspeare. He was the man, who of all modern, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily: when he describes any thing, you more than see it—you feel it too. Those who accuse him to have wanted learning, give him the greater commendation: he was naturally learned; he needed not the spectacles of books to read nature; he looked inwards, and found her there. I cannot say he is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat, insipid; his comic wit degenerating into clenches, his serious swelling into bombast. But he is always great, when some great occasion is presented to him; no man can say he ever had a fit subject for his wit, and did not then raise himself as high above the rest of poets,

Quantum lenta solent inter viburna cupressi.' Vol. III. p. 470.

The advantage of which we are now speaking is the completest which Mr. B. possesses. When the chief merit of an author arises from an interesting narrative, or from a variety of reasonings and illustrations, all tending to one important point, a short extract does not convey a fair idea of the work. But if the principal recommendation be his style, he may be fully appreciated by a few paragraphs. To adduce an extract in this case, is indeed, if we may use an old comparison, shewing a brick,—not however to give a notion of a house,

but as a specimen of the materials with which the house is constructed. The reader, therefore, may by this compilation of Mr. B. completely estimate the style of the author quoted, as well as the state of the English language at the time he wrote.

Another reason of our approbation of the present work is, that it presents to our view some gigantic authors in their proper size. Some inflated bodies may be compressed into a very narrow compass. When the attenuated lamina of thought, in many compositions, is reduced to a cubic mass, it is really wonderful how small a space it fills. The effusions of an author's brain frequently want distillation, and in how diminutive a phial may the quintessence be confined! Many writers, also, need only be tasted. A slight extract will in this case suffice, as well as the whole work. If any reader is disposed from the flavour of the specimen to devour the entire piece, he may procure it. As, in casting our eyes over a large library, we would wish more than half of the volumes to be committed to the flames, because they are pernicious; the half of what remains, to be torn up for waste paper because they contain harmless falsehoods; a moiety of the residue to grace the library unopened, because they contain useless truths; and the small remnant, after all these deductions, to form the regular food of the understanding: so in looking at many a huge folio, we wish page after page to be effaced or curtailed, until a few chapters and sections remain to reward the toil and expense of the reader, and to preserve the reputation of the writer.

But it remains to say a few words on the execution of this plan which we approve. The author has performed his part respectably, except in one or two instances. The exception we take is, that he has, we fear purposely, chosen extracts calculated to throw ridicule on sacred and important truths. With this abatement, we think the author intitled to praise both for his biographical and literary sketches, his account of books and their authors, and his occasional criticisms.

Art. XVI. Sydney Smith's *Two Volumes of Sermons.*

(Concluded from p. 472.)

IN our last number we suspended our review of these volumes in a considerable degree of perplexity, caused by several passages in the sermon against Methodism, and particularly by this:—

'In applying the term sect, to persons of this religious persuasion, (the methodists,) and in distinguishing them from the church of England, I do not found that distinction upon the speculative tenets they profess, but upon the general spirit they display; it is in vain to say you belong to our

antient, and venerable communion, if you lose sight of that moderation for which we have always been distinguished, and, instead of sameness of spirit, give us only sameness of belief. You are not of us, (whatever your belief may be,) if you are not sober as we are; you are not of us if you have our zeal without our knowledge; you are not of us, if those tenets which we have always rendered compatible with sound discretion, make you drunk, and staggering with the new wine of enthusiasm.' Vol. I. p. 264.

Now, in this passage, the writer very clearly identifies his religious belief with the tenets of the established church, and then admits that the speculative doctrines of the methodists also are identical with those tenets; and this is plainly saying, that in point of speculative religious opinions he and the methodists are agreed, the difference being only in the spirit with which these opinions are maintained and applied. Here we were reduced to extreme perplexity in attempting to guess what class of Christians it could be, that our preacher had chosen to denominate methodists. For we found *him* rejecting the doctrine of atonement, rejecting and ridiculing the doctrine of a particular providence, and shewing, by palpable inrplications, his disbelief of some other tenets, maintained as of the utmost importance by those who lay the most emphasis on these two doctrines. We were quite certain that any one of the classes, usually called methodists, would just as soon acknowledge themselves to be of the faith of Japan, as to coincide with our preacher's notions of Christianity. And yet he has not signified that it is any *new* class of religionists against which he has felt it his duty to caution his auditors. Nor *is* it any new class, as far as we can by any means discover from the general tenour of the sermon.

It is hard that we have no possible way out of this difficulty, but by breaking a wide gap through the preacher's sincerity. We looked this way in a former part of our observations, and we are forced toward the same point again. It is a signal piece of disingenuousness in this preacher, to pretend to identify his opinions with the standard creed of the established church. And what does excite our indignation not a little, we confess, is to see this done in such a manner, as to seem an intentional wanton insult on that venerable establishment; the pretence being made, with an air of easy confidence, in a set of sermons, in which it is not thought worth while to take the slightest trouble even to disguise the rejection and contempt of some of the most essential points of the instituted faith. We cannot preserve our patience, to see our church treated thus by her professed sons and advocates! We seem to hear them say, 'You see to

what a plight the good old superannuated establishment is reduced. She is like an old decrepit lady, whose servants have a few ready cant phrases of deference, but laugh at her orders almost before they have closed the door of her room, and go and do every thing just as they like, without in the least caring for the consequences of her being told how they are acting. The good old church has appointed plenty of creeds and confessions: we have set our names to a long list of articles, full of the demerit of human works, full of a propitiatory sacrifice, justification by faith, salvation by pure grace, and such kind of things. Yes, we have subscribed, ha! ha! ha! and gravely promised to hold forth these laudable fancies. This engagement having been made in all due form, and the ceremonial parts of the service being discharged in the prescribed manner, we easily find means to dupe our worthy old mistress; or if we cannot dupe her, or do not choose to take so much pains, we have nothing to fear in setting at nought her authority, as to what relates to her musty creeds. We shape our discourses and doctrines according to our own taste, or the fashion of the times; and thus we get the emoluments, and sometimes laugh and sometimes rail, as it may alternately suit our amusement or our interest, at those whose precious squeamish consciences will not let them obtain a share of our privileges, at the trifling cost of declaring their assent to what they do not believe.' These gentlemen, however, know when to be demure again; and then, it is so venerable an institution! so faithfully supported! so formed for perpetuity! Then, each of them devoutly crosses himself, and chants, after this reverend precentor,— 'the church is not endangered by this denomination of Christians (the methodists;) I hope and believe that its roots are too deep, its structure too admirable, its defenders too able, and its followers too firm, 'to be shaken by this or any other species of attack.' (V. I. 290) We cannot suppress our indignation, at seeing this deliberate systematic practice of insult to the establishment. And we would loudly warn, though we fear it will be of no avail to warn, the church, that all such men are traitors to her interests, and in effect conspirators against her life. Adhering in form to her communion, and possessing all its temporal privileges, they are notwithstanding decided, violent, super-libertine dissenters, beyond all comparison more alienated from her grand principles of faith, than thirty nine in forty of those who are formally separated from her communion.

We intended some remarks on our reverend author's doctrine of Providence; but shall reserve them for an occasion which will require a brief attention to precisely the same no-

tions, exhibited in almost literally the same language, in a short anonymous publication ascribed to the same author, and not disavowed by him. That these notions are opposite to the Bible, is the very last argument, we suppose, that any reader of these sermons would think of suggesting to the writer of them; but it might have been expected he would not have been desirous to shut himself out from every respected school of philosophers.

If no publication ever came with more defective claims, in point of theological quality, than these sermons, we must employ a different language as to what they exhibit of intellectual ability, and moral instruction. They display a great deal of acuteness, diversified mental activity, and independent thinking. Whatever else there is, there is no common-place. The matter is sometimes too bad, sometimes too good, but always too shrewd, to be dull. The author is a sharp observer of mankind, and has a large portion of knowledge of the world. What is more, he has exercised much discriminative observation on the human heart, and often unfolds a correct view of its movements, especially the depraved ones. He has indicated in it so many native principles of pernicious operation, that if he cared about philosophical consistency he would turn orthodox at once; and be behind no 'methodist' of us all, in representing the necessity of an influence from heaven to purify so corrupt a source of agency. We have seen many instances of men choosing to be absurd philosophers, in order to avoid being sound divines. But did he not laugh outright in his study, when he was making sentences about 'manly resolution,' 'noble pride,' and other such things, as being the forces which were to subdue internal evil, and defeat, throughout a campaign of half a century, a world of temptations? We should indeed be sorry if he could be in so gay a mood when going to lead his auditors into so fatal an error; but we cannot conceive that he could avoid that perception of incongruity which usually excites the risible muscles. Really, notwithstanding all we have said, we think the man has a more methodistical basis than half his clerical brethren. A man, who entertains *his* estimate of the condition of human nature, holds a principle which, by correct inference, precipitates the mind to despair on the one hand, or leads it toward the reprobated doctrines on the other; and it would be an admirable proof of 'manly resolution' and 'noble pride,' to reject them because formalists, and sciolists, and profligates, and fribbles, and divers other sorts of creatures, all wisely join to sneer at them, for the most part without so much as ever attempting to understand them!

The morality will often be, of course, very defective in prin-

ciple, in works wherein the theology is so scanty and so erroneous. Making, however, the due allowance for this and for every other deteriorating cause, there will be found, in these sermons, a large share of valuable instruction. General principles of morals are sometimes developed with very original illustrations. The discriminations of right and wrong are often strongly marked. Moral agents are represented in a great diversity of situations, and many of those situations are brought forward into view very forcibly, by means of well selected circumstances and strong colouring. The reader will observe that the moralist has the real world and the present times constantly in his view; his observations have the advantage of bearing a relation to facts; they are the moral lessons of a man who knows the world; they are pictures as well as precepts. In one of these discourses we are not so much listening to a formal lecture, as accompanying the moralist into some scene of human action, apposite to the topic he has chosen, and hearing him make a series of acute and spirited comments on the prominent circumstances as they present themselves. This prevents regular and extended discussion, but it throws peculiar force into particular passages. It casts the surface of the composition in points, generally sharp, and sometimes sparkling. It is to be noticed, at the same time, that his moral observations, while bearing so strong an impression of acquaintance with the real world, will in some instances be also found rather more accommodating to the world's standard of moral principles, than the moral speculations and instructions of a teacher would be, who should qualify his knowledge of the world with an equally intimate knowledge of Christianity. It will easily be conjectured, that our present instructor will lay down his moral rules, at somewhat more than a sufficient distance from puritanical spirituality and austerity. Yet we find less reason to complain, than we should have expected in moral reasonings so little indebted directly to the light of true theology. A new proof is here afforded, that in a country, where Christianity is well known, those intelligent men who give it but very little attention, and who despise some of its leading principles—if they should ever have happened to hear them stated, have nevertheless acquired, insensibly and involuntarily, a much higher tone of moral sentiment than we find in the heathen philosophers. Our preacher's tone is sometimes very high; we were really surprised, as well as gratified, to find him, for instance, giving no quarter to the love of praise as a motive of action.

'I mean by vanity, the excessive love of praise, and I call it excessive

whenever it becomes a motive to action..... The vanity of great men, when it stimulates them to exertions useful to mankind, is that species of vanity, which seems to approach the nearest to virtue, and which we most readily pardon for its effects; and, indeed, so much are we inclined to view actions by their splendour, or their importance, rather than by their motives, that we can hardly agree to call by the name of vain, a man who has exercised consummate, and successful ability upon great objects; whereas, there is a vanity of great, and a vanity of little minds, and the same passion regulates a ceremony, which saves, or ruins a kingdom. It is better, to be sure, that good, (if it cannot be done for the best) should be done from any motive, rather than not be done at all; but the dignity of the fact can never communicate purity to the intention. True religion consists not only in action, but in the mind with which we act; and the highest beneficence which flows from vanity, though it may exalt us in the eyes of men, abases us in the view of God.' V. II. p. 114.

A multitude of specimens might be extracted, of just and forcible thinking; we will transcribe only two or three, not as being preferable to many others, but as first occurring to our recollection. — From a very striking sermon on the bad 'effect which a life past in great cities produces on the moral and religious character,' we might quote much more than the following passages.

'It is not favourable to religious feeling to hear only of the actions and interference of men, and to behold nothing but what ingenuity has completed..... Out of great cities, there is every where around us a vast system going on, utterly independent of human wisdom, and human interference; and man learns there the great lesson of his imbecility and dependence... But here every thing is man, and man alone; kings and senates command us; we talk of their decrees, and look up to their pleasure; they seem to move and govern all, and to be the providence of cities; in this seat of government, placed under the shadow of those who make the laws, we do not render unto Cæsar the things which are Cæsar's, and unto God the things which are God's, but God is forgotten, and Cæsar is supreme; all is human policy, human foresight, human power; nothing reminds us of invisible dominion, and concealed Omnipotence; we do nothing but what man bids; we see nothing but what man creates; we mingle with nothing but what man commands; it is all earth and no heaven.'

'The lesson which all ought to learn from principle, is often taught by poverty, sickness, and old age, and we are then most willing to rest upon a superior power, when we learn from experience the moral and physical evils by which we are surrounded, and the confined powers of our nature by which those evils are to be repelled. This lesson, however, is more slowly learnt in great cities, than elsewhere, because there the strongest combination is formed against the accidents of life. It is there that every evil which can harass humanity, is guarded against by the most consummate experience, and rectified with the most perfect skill; whatever man has discovered to better his condition, is there to be found; and the whole force of human genius, called to the aid of each individual, gradually diminishes that conviction of human imbecility which is one cause of religious feeling.' V. II. p. 302.

We like the pointed, spirited cast of a paragraph in the sermon on Repentance, and a similar one in the sermon on Temptation; which we will place together.

'The great mean of making repentance efficacious, is by holding no parley with temptation; to hesitate is to consent; to listen is to be convinced; to pause is to yield. — The soul of a penitent man should be as firm against future relapse, as it is sorrowful for past iniquity: the only chance for doing well, is to be stubborn in new righteousness; to hear nothing but on one side, and to be indebted for safety to prudence, rather than to impartiality; above all things, to tremble for youthful virtue; not to trust ourselves, till we have walked long with God, — till the full measure of his grace is upon us, — till long abstinence has taught us to forbear, — till we have gained such wide, and such true, knowledge of pleasure, that we comprehend salvation and eternity in the circle of our joys.' V. I. p. 32.

'Then there must be no treaty entered into with the tempter; no parley, no doubt, no lingering explanation; but clear denial, indicating calm and invincible resistance; for in this way the souls of men are lost to salvation; it seems innocent to listen, it is no crime to hear what the thing is; I can always deny, I can always retreat; I am still master of my own actions. But this is an error, for you cannot deny, or retreat, but at the first pause you were lost, and sin and death marked you for their own; it is madness to combat with the eloquence of sin, or to gaze at the pictures of passion; if you dispute with pleasure, she will first charm you to silence, then reason you to conviction, then lead you utterly from God; she wants you only to hear and see; she requires only one moment's pause, she knows if you can balance for a point of time between her present rapture and the distant felicity of heaven, that you are quite gone; you must meet temptation with blind eyes, and deaf ears, and with a heart which no more balances whether it shall be virtuous, than it does whether it shall send the blood of life through all the extremities and channels of the bodily frame.' V. II. p. 11.

We may cite the following passage, on the pleasure with which scandal is heard and circulated, as a proof of that talent of detecting human nature, which is often displayed in these volumes.

'There are many, I believe, who are so far from listening to the means by which this satisfaction at the miconduct of others, may be checked, that they are rather inclined to doubt of the disorder, than to adopt the remedy. It wounds our pride as much to confess the fault, as it gratifies our pride to practise it. No man chuses to avow that he wants the faults of others, as a foil to his own character; no man has the desperate candour to confess, that the comparison which he draws between himself and his brother, upon hearing of any act of misconduct, is a source of pleasure; and that, in such cases, the feelings of self overcome the rules of the gospel; if you ask any man such a question, he will say, that he depends upon his own efforts, and not on the failure of others; he will contend, that the errors of his fellow creatures are to him a source of serious concern; he says so, — and he believes that

he says the truth; for no man knows the secrets of his own heart; but if it is true, why are the wings of evil fame so swift and so unwearied? Why is it not as difficult to lose, as to gain, the commendations of mankind? Why does it require a whole life to gain a character which can be lost, and unjustly lost, in a single moment of time? It is this, because we are reluctant to exalt and ever willing to pull down; because we love the fault better which gives us an inferior, than the virtue which elevates an human being above us.' V. I. p. 198.

While we are sincerely glad, as a kind of set-off against the theological condemnation, to bear testimony to the large portion of spirited and vigorous thought, and just morality, in these volumes, we are yet compelled to tax them, as literary performances, with capital faults. The first that will strike every reader is, excessive affectation. It appears even in the typographical structure of the page. The writer seems to fancy it a merit, or an exploit, to divide and point his sentences in a different manner from that of any other writer in Europe, and a manner which no other writer in Europe will imitate. He has had a quarrel with the *period*; and seems resolved to drive it out of the republic of letters, after all its faithful and welcome services in putting an end to tedious sentences, sermons, and books. The colon, or any other of the marks, is to occupy its vacated place. There often appears a particular care, that the stops shall bear no relation to the pauses of the sense.

We know not what else to impute it to but affectation, that we meet with such grammatical faults, as a scholar and critic could not have fallen into inadvertently. For example; 'many a precept *lays* hid in the soul,' &c. 'enthusiasm has *sprang* up among the rich;' 'when the sword has drank its *full*;' 'it often happens that the repentance, *began* at a moment of sickness, vanishes,' &c.; 'we are thoroughly aware of having *began* &c.'; 'after I had *strove* by these means to teach'; 'he *sets* down to the feast of Mammon'; 'the spirit of the gospel is evinced by *rising* up the humble'; 'as if the time *was* at last arrived';'we can rarely or *ever* return'; 'there is not a feeling of wretchedness you can strike into his heart, but *what it* is eternally recorded against you;' 'the man who can please for the passing hour, is better and greater than *him* who can,' &c.; 'dissimilar *from* the fruits of the spirit;' 'this discontent *of* present things.' We have transcribed these examples literally; and surely such things are among the very poorest expedients, by which an author can lose his trouble in trying to persuade his readers that he is too powerfully borne along by his subject to regard grammatical proprieties, or can seek the repute of gratuitous singularity. It is perhaps hardly worth while to, notice his fancy for al-

ways using the article *an* before a word beginning with the aspirate, as, 'an human being,' 'an happy foresight,' can nabit,' 'an higher order,' 'an half-deception,' 'an heaven,' &c. &c.

But the affectation is not confined to these small particulars; it prevails in a most unconscionable degree through the general tenor of our preacher's language. He never goes on so much as two minutes in that manly simplicity of expression, which is natural to a man strenuously and solely intent on illustrating and enforcing his subject. The cast of his language compels an unwilling suspicion, that the purpose is not so much to enforce the subject, as to parade it; and, in doing so, to play off the greatest possible number of quaint pranks of rhetorical manœuvre. We doubt whether we ever before saw, within an equal space, so many fantastic quiddities of diction, such a perverse study to twitch our strong, honest, manful old language into uncouth postures and vain antics. We know not how so to manage our own phrases, as to give a characteristic description of those which spoil these sermons; but we shall do right to quote a very small sample of them; and we are not aware that, as thus detached, they will sustain the injustice of being made to look more strange than they do in their own pages. 'To him... it is worth the pains to cultivate mankind'—'the righteous man cultivates and studies all whom he approaches'—'the submission paid to any human being, by the sacrifice of truth, is not meekness, nor humility, but an abject unresisting mind, that barters God and Heaven for a moment of present ease'—'life brings with it many weary, weighing hours'—'a man is not saved by knowledge, and if he is puffed up with it, it is laughter and lightness before God'—'as deep as the roots of the earth'—'we have an irresistible tendency to paint ourselves as conscious of honour or shame after the outward and visible man has perished away'—'education .... gives some deep life-marks, by which a human being may recover himself if he does wander'—'and when we have meditated on these things, and filled our minds full of fear, and fair love, and holy hope, &c'—'repentance ... fills the soul full of sweet, holy, everlasting godliness'—'proud integrity'—'human beings who bear to us the seeds of good-will'—'the eye tastes the light'—'the genuine soul of compassion is swift to figure and to conceive; it glides into the body of the suffering wretch; it writhes with his agony: it faints with his hunger; it weeps with his tears; it bleeds with his blood; till, blind with the wise, and heavenly delusion, it ministers to its own fancied sorrows, and labours for another self'—'the eternal frailty of sin at length degrades a man in his own

eyes'—'bring it home to the chambers of your hearts'—'this spirit will bear of no backsliding, no wavering'—'it has ever been the memorable privilege of this island, to stand forward as the early, and eager champion of all the miseries of man'—'all feel the vanity of human wishes, and human designs, when they behold the arts, the arms, the industry of nations, overwhelmed by an Omnipotent destroyer, and their heritage tost to the children of blood'—'repentance fertilized into Christian righteousness'—'parent, and husband, and child, and friend, may all perish away, and leave us a wreck of time in the feeble solitude of age'—'he whom the dread of universal infamy, the horror of being degraded from his rank in society, the thought of an hereafter will not inspire with the love of truth, who prefers any temporary convenience of a lie to a broad, safe, and refulgent veracity, that man is too far sunk in the depths of depravity for any religious instruction he can receive in this place; the canker of disease is gone down to the fountains of his blood, and the days of his life are told'—'thus live the souls of the just in the dungeons of the flesh'—'a mind beautifully inlaid with the thoughts of angels'—'engrave upon his (an infant's) printless heart, the feelings of pain'—'the words... are irreligious, blasphemous, and bad'—'his stoney rock'—'you are either sacramented for life to the first crude system you have adopted, or, &c.'—'it shall be better even for the fool that says in his heart, there is no God, than for him who looks up to a heaven that disgraces him, and pins his soul upon a faith which he smothers as a crime'—'the most beautiful feelings of the heart'—'that breath still hangs in his nostrils'—'our Saviour,... while he endeavours to throw open every compassionate heart as an asylum for the afflicted, and to make the good an altar for the miserable, &c.'—'repays them (parents) all that fine care which has averted the perils of infant life'—'it is fine to observe, that reason, &c.'—'the sounds which are sung out before the throne of God.'

'——The spirit of man, before it can do homage to its Creator, must be purified in the furnace of truth. There is no more noble trial for him who seeks the kingdom of heaven, than to speak the truth;—often the truth brings upon him much sorrow; often it threatens him with poverty. with hatred, with loss of friends, with miserable old age; but, as one friend loveth another friend the more if they have suffered together in a long sorrow, so the soul of a just man, for all he endures, clings nearer to the truth; he mocks the fury of the people, and laughs at the oppressor's rod; and if needs be, he sitteth down like Job, in the ashes, and God makes his morsel of bread sweeter than the feasts of the liar, and all the banquets of sin.' Vol I. p. 49.

If this is really come to be the proper diction, our Taylors nd Barrows, our Drydens and Addisons, have had their day;

and the gravest subjects are now to be held forth in a slang, compounded of all the motley whimsicalities, which conceited ingenuity can fabricate in imitation of the scriptural, the classical, the poetical, the commercial, the fashionable, and the vulgar, dialects, and from its own sheer perversity and extravagance. This fantastic style is probably attributable in part, as we have already hinted, to the preacher's mind being too careless about his subject; in which state its inventive activity is sufficiently exempt from the absorption of feeling, to be desirous of amusing itself by flourishing all sorts of vanities along the composition. And it is partly the result of a systematic endeavour to maintain a constant appearance of thinking originally. We have repeatedly observed the fact, that there is no expedient by which a writer or speaker may so effectually persuade himself that he always thinks originally, as to get a habit of expressing himself strangely. We would therefore intreat our divine to rid himself of this monstrous dialect, if it were only to preserve to himself the power of discriminating the comparative qualities of his own ideas and compositions, and even if his present mode of expression were not so offensive to correct taste. He does think originally sometimes; but what is likely to be the consequence of an author's taking up a notion that he always does so?

It needs not be remarked, that, in some of the sentences we have transcribed, the affected cast is fully as much in the form of the conception as in the mode of expression.

Our literary dissatisfaction reaches its greatest height, at those parts of these sermons, which are intended to be pathetic and sublime. It is not that the writer does not often make a judicious selection of the topics, scenes, and circumstances, adapted to touch the heart; nor that he does not sometimes attain considerable elevation of thought. But there is an utter want of that element of sentiment, or passion, which is essential to pathetic and sublime eloquence. An energetic, simple, feeling must prevail through every sentence, to the exclusion of every appearance of managing ingenuity or ostentation. The effect of such compositions is just the reverse of that produced by those before us, which quell, and prostrate, and freeze our feelings, exactly in proportion to the measure of pathos or grandeur exhibited. We have an unaccountable impression, as if the author would laugh at us if we were affected by the pictures he is displaying. We reproach ourselves for the feeling; but with our best efforts we still fail to divest ourselves of a feeling, that the orator, while addressing the passions, is himself in a state of the utmost composure; and our minds perversely, or perhaps complacently, prefer maintaining their tranquillity too, in gentle accordance with his, to the emotions which should

seem to be demanded by those splendid or those pitiable objects which he places before us. But still we cannot like ourselves, while the most melancholy visions are opened before us of destroying armies, desolated countries, burning cities, murdered families, without moving us to terror or compassion; while valorous and magnificent sentiments of patriotism excite in us such a very moderate degree of impatience to die for our country; or while the more tender images of maternal and infantine distress, or female penitence, leave us capable of diverting so soon to indifferent objects. Nor can we like the oratory, which, in displaying these objects and scenes, continually reminds us, and keeps us perfectly cool by reminding us, of rhetorical artifice and stage effect.

To regain their own good opinion, our minds will have it that almost all the fault is in the exhibitor; and that if he had been any thing more than a mere actor, or rhetorician, there would have been no possibility of avoiding to melt or burn while beholding him make such representations. There is hardly one moment of true sympathetic beguilement; when there seems to be the most impassioned vehemence, the very rapture of eloquence, it is all seen through with perfect ease. The following rhapsody on veracity, for instance, seems to dash off much in the style and manner of an impetuous torrent of passion; and really it indicates much force of conception; but the quaintly expressed conceit of the 'heart bursting in twain,' the affected cast of several other expressions, and the artificial hurrying rapidity, all concur — we should not say, to prove the writer, — but certainly to preserve the reader, as free from real passion, as in constructing or perusing one of the diurnal pieces of rhetoric on the wheel of fortune.

'I have hitherto considered the love of truth on the negative side only, as it indicates what we are not to do; — but there is an heroic faith, - - - a courageous love of truth, the truth of the Christian warrior, — an unconquerable love of justice, that would burst the heart in twain, if it had not vent, which makes women men, — and men saints,* --- and saints angels. - - - Often it has published its creed from amidst the flames; - - - often it has reasoned under the axe, and gathered firmness from a mangled body; - - - often it has rebuked the madness of the people; -- often it has burst into the chambers of princes, to tear down the veil of falshood, and to speak of guilt, of sorrow and of death. — Such was the truth which went down with Shadrach to the fiery furnace, and descended with Daniel to the lion's den. --- Such was the truth which made the potent Felix tremble at his elo-

* In spite of the eloquent rapidity there must here have been a pause, and a soft smile, to intimate to the female part of the auditory that this was only rhetoric.

quent captive. — Such was the truth which roused the timid Peter to preach Christ crucified before the Sanhedrin of the Jews; — and such was the truth which enabled that Christ, whom he did preach, to die the death upon the cross.' V. I. p. 45.

Two or three short passages, belonging to the pathetic department, will show that the orator can select his images with judgement, and delineate them with strength; but if any reader finds also the affecting simplicity of real feeling, we must submit to envy his better perceptions. The following is from a Sermon for the Scotch Lying-in Hospital.

'If the image of a parent forsaken at this time of her distress, has aught in it which appeals to your compassion; how awful the spectacle of a mother, driven by hunger and despair, to the destruction of her child. To see a gentle creature hurled from the bosom to which it turns — grasped by the hands that should have toiled for it, — mangled, by her who should have washed it with her tears, and warmed it with her breath, and fed it with her milk. You may enjoy a spectacle far different from this, you may see the tranquil mother on the bed of charity, and the peaceful child slumbering in her arms; you may see her watching the trembling of every limb, and listening to the tide of the breath, and gazing through the dimness of tears, on the body of her child. The man who robs, and murders, for his bread, would give charity to this woman; good christians have mercy upon her, and *death shall not snatch away your children*, they shall live and prosper; mankind will love them! God will defend them!'

'I am speaking to those who will understand me, when I remind you of the feelings of a poor industrious man, whose earnings, exhausted in the purchase of food, disable him from making any provision at this season for the comforts of his wife. When you see him toiling from sun to sun, and still unable to rise above the necessities of the present hour! will you not save to such an useful, honest being, the anguish of returning to a sick house; the sight of agonies which he cannot relieve, and of wants to which he cannot administer? give me a little out of your abundance, and I will lift off this weight from his heart; listen to me when I kneel before you for humble, wretched creatures; help me with some Christian offering, and I will give meat to the tender mother, and a pillow for her head, and a garment for the little child, and she shall bless God in the fulness of her heart. — I fear I have detained you too long; but the sorrows of many human beings rest upon me, and many mothers are praying that I may bring back bread for their children. *I told them* that this antient Christian people, had never yet abandoned the wretched, that they had ever listened to any minister of Christ, who spoke for the poor; *I bade* them be of good comfort, that God would raise them up friends, and when *they showed me their children*, I vowed for you all, that not one of them should perish for hunger; do not *send me back* empty handed to these victims of sorrow; let not the woman and the suckling be driven from their comfortable home; listen to the voice of the woman in travail, and minister to the wailing and spreading of hands; if one social tie binds you to human life; if you can tell how the mother's heart is

twined about her child; if you remember how women lighten the sorrows of life; if you are the disciple of the Saviour Jesus to whom they kindly ministered, forsake them not this once, and God shall save you in the hour of death, and the day of sharp distress.'

Of a similar character is the peroration of the sermon, intitled 'The poor Magdalene.'

'My fellow Christians, and my brothers, hear now my last words before you quit this solemn place, and return to the business and bustle of the world. Half a century will scarce elapse, and every being here present will be dead; new men, and new events, will occupy the world, and the dreaded pit of oblivion will shut over us all. Is the thought of an hereafter dear to you? Is it your care to meet the great God with good deeds? Have pity then on these forlorn women; for if you have no pity on them, they will speedily be forsaken by all: lay up a sweet remembrance for the evil day; and know, that the best mediation with God Almighty, the Father, and his Son of mercy, and love, is the prayer of a human being whom you have saved from perdition.' V. I. p. 262.

We have only one more remark on the composition. The thoughts and sentences are not formed into a proper series and sequence. Instead of the sense being carried on in a train of finished sentences, each advancing it one distinct step straight forwards, it is dispersed out into a multitude of small pieces on either hand. Instead of advancing, if we may so express it, in a strong narrow column, one thought treading firmly and closely after another, the composition presents a number of thoughts, collateral and related, rather than consequentially dependent, hurrying irregularly forwards almost parallel to one another. A short example, taken nearly at random, shall conclude the article.

'If there is any worldly thing worth the notice of a religious mind, it is to be cared for by good and upright men; to feel that you have endeared yourself to those who have sagacity to discern what you really are, and to compare you with the rest of the world; to enjoy that noble proof, that your struggles for righteousness have not been fruitless, or your efforts to meliorate your fallen nature quite in vain; that you have some value, some attraction, some source of conciliation, some little portion of good; that you are not quite left alone and abandoned in the wilderness of life. This is one of the greatest goods the world affords; and I wish most forcibly to impress upon the younger part of my congregation, that the friendship of just, able, and pious men, is the highest prize they can obtain; the most signal blessing which God bestows; the soundest proof of having done well; the best security for doing well; the highest human barrier against all sordid impurities, and base compliances; the greatest comfort, and hope, and embellishment of life.' V. II. p. 387.

Art. XVII. Porter's *Travelling Sketches in Russia, and Sweden, during the Years* 1805, 1806, 1807, 1808. (Concluded from p. 477.)

IN describing two of the principal curiosities of St. Petersburg, the emperor Alexander, and the famous statue of Peter the Great, — Mr. Porter* has been anticipated by a brother knight and traveller, whose amusing volume we reviewed in one of our early numbers. (Vol. ii. pp. 29—38.) Any quotation from the present writer, on either of these subjects, would only serve to confirm the sentiments expressed in our extracts from that work. Mr. Porter complains that the outstretched arm of the statue is too straight and stiff, the waist too long, the legs and thighs too small; the design generally, however, he thinks admirable, and the horse fully equal to the celebrated antiques lately brought to the Thuilleries from Venice, whither they had formerly been transported from Constantinople. Mr. P. is equally severe on the ill-advised jealousy of Falconet, the sculptor, in chiselling away the sublime ruggedness and magnitude of the Wyborg rock which serves as a pedestal to this extraordinary statue. A distant view of it is given in one of the plates.

Of the emperor, our countrymen's opinion has most essentially changed, since the time when Mr. P. landed in Russia. From his account, we should be disposed to consider this prince as a man of amiable and generous dispositions, desirous of contributing to the welfare of his subjects, but better qualified to be the squire of an English parish, than the monarch of a quarter of the globe. If we are rightly informed, however, the pestilent influence under which he droops has no less depraved his private character, than prostrated his imperial dignity. He would have lost nothing in our estimation, by merely adopting a pacific instead of a warlike policy; nor even by preferring the alliance of France to that if Britain, had the preference been considerate and voluntary. But instead of regretting only the errors of his government, we lament to be under the necessity of contemning him as the terrified vassal of a tyrant, as the slave of an assassin-ambassador, and the dupe of courtezan-spies. This change in the character of the emperor, as well as in his relation to our country, will give an air of extravagance to many passages in this work, which refer to him in terms of rapturous admiration; and may produce, among inconsiderate or uncandid readers, a very unfavourable opinion of Mr. Porter's good

* Our author was honoured with the Swedish orders of St. Joachim and the Amaranth; but as he does not assume the style of knighthood in this work, we have omitted the appropriate prefix to his name.

sense and penetration. The animation, indeed, with which he always expresses himself, his passion for superlatives, and his propensity to extremes, especially (we say it to the credit of his good nature,) on the side of praise, render it very necessary to receive his statements in general with a grain or two of allowance.

It is difficult to judge how far this enthusiastic turn of mind, which we are far from intending to condemn, has biassed our author's opinion on subjects connected with the Arts. His criticisms are expressed with an interesting warmth; and they appear to be derived from extensive knowledge and refined taste. He speaks with extasy of the antique Venus now in the Taurida Palace, which we think he rather hazards his reputation in preferring to the Medicean. For the living painters of Russia he professes little respect; amply compensating, however, for this fastidiousness, by heaping the loftiest praises on Mr. Martauze, the sculptor. Painting, from whatever cause, has evidently made but an inconsiderable progress, in Russia, compared with sculpture and architecture.

Our author attributes a remarkable superiority to the women of Mosco, over those of Petersburg, in point of beauty; a circumstance, which in his opinion 'is accounted for from the intermarriages of the noble families' of the latter capital 'with those of countries celebrated for symmetry of features and graceful forms.' He pays high compliments to the conjugal virtue which, to his surprise, he found to prevail even among the fashionable circles; and most courteously requites all the kindness he seems to have received from both sexes, especially at Mosco, by the warmest praises of one for elegance and sweetness of manners, and the other for generous friendship and liberal hospitality. We could have been well satisfied to exchange a little of the glare of colouring in this and some other of our author's delineations, for greater precision of drawing and accuracy of detail. He is by no means so expert in marking the distinctions of character either national or personal, as in sketching the peculiar customs and habits of a people, or the visible productions of nature and art. There is hardly an atom of the philosopher in his composition; but there is much of the artist, and not a little of the knight. The sword has rarely been laid, in modern times, on the shoulder of a person apparently so full of the warm, heroic, and gallant spirit of a *preux chevalier*.

His compliments to the comeliness of the female nobility, are not, we find, to be extended to the women of the lower order.

'They are generally stunted, clumsy, round faced, small featured, and sallow complexioned. The latter defect they strive to remedy by a profusion of paint of various hues, which they daub on with as little taste as art. The wives of the lowest classes wear a short gown of blue woollen cloth, bound with divers colours, most glaringly imitating the rain-bow interlinings on their faces. The waist is usually fastened by a close row of cylindrical buttons. Their heads are ordinarily bound with a red handkerchief of the gayest pattern, terminating beneath the chin.' p. 113.

The following strictures apply more particularly to the inferior class of women at Mosco.

'Their eyes are tolerable, but totally divested of expression. Their complexions are besmeared with white and red paint, and their teeth most perversely stained with black; not a muscle of their face ever moves: and in general, their usual attitude being stationary (hardly ever walking) with their hands knit together across their persons, they stand like a string of waxen figures, gazing on the passing groupes of the higher orders. From an extraordinary mode of tying their girdles they all look *as women wish to be who love their lords!*' p. 229.

'On looking at their faces, you easily discern the Tartar and Kalmuc ingraftation upon the old Muscovite stock. The visage is short, the bones of the cheeks high, the forehead projecting, and the eye small. When a tinge of the Georgians Poles and Circassians mingles with the Russian blood, the result is the most exquisite beauty. But this is generally confined to the higher ranks.' p. 230.

It would occupy too much room to extract the ample descriptions given in this work of the Russian costume. Mr. Porter's remark, that the present Russian dress is in the same style as that which prevailed in this country during the fourteenth century, cannot be admitted, we think, without considerable qualification. A like observation he applies with more reason, perhaps, to the state of domestic manners, and the relation of lord and vassal; for though the principle of the feudal system is far from being identical with that of the slavery still subsisting in Russia, yet they naturally result in the same or very similar customs Beside the host of menials, and the customs of hospitality and pomp, there are also the following curious coincidences.

'Many of the nobility keep a fool or two, like the *motleys* of our court in the days of Elizabeth; but like in name alone; for their wit, if they ever had any, is swallowed up by indolence. Savoury sauce and rich repasts swell their bodies to the most disgusting size; and lying about in the corners of some splendid saloon, they sleep profoundly, till awaked by the command of their lord to amuse the company. Shaking their enormous bulk they rise from their trance, and supporting their unwieldy trunks against the wall, drawl out their heavy nonsense, with as much grace as the motion of a sloth in the hands of a reptile-fancier. One glance was sufficient for me of these imbruted creatures; and, with something like pleasure, I turned from them to the less humiliating view of human nature in the dwarf.

'The race of these unfortunates, is very diminutive in Russia, and very numerous. They are generally well shaped, and their hands and feet particularly graceful. Indeed, in the proportion of their figures, we should no where discover them to be flaws in the economy of nature, were it not for the peculiarity of feature, and the size of the head, which is commonly exceedingly enlarged. Take them on the whole, they are such compact, and even pretty little beings, that no idea can be formed of them from the clumsy deformed dwarfs which are exhibited at our fairs in England.'

'They are here the pages and the playmates of the great; and at almost all entertainments stand for hours by their lord's chair, holding his snuff-box, or awaiting his commands. There is scarcely a nobleman in this country who is not possessed of one or more of these frisks of nature; but in their selection, I cannot say the *noblesse* display their gallantry, as they choose none but males. Indeed, to excuse them, I must confess, that amongst all the unappropriated dwarfs I have seen, I never met with one female of that diminutive stature. I am told that these pigmy forms are very rare with women; and much to the honour of nature is the exception in their favour, as you will agree with me that the charms of the lovely sex are too valuable to be so sported. How do we pity one of these tiny men, cut off from the respectabilities of his manhood by the accident of stunted growth! What should we not then feel, to see a fairy form of the other sex shut out, by a similar misfortune, from all those varieties of happiness which belong to the tender associations of a wife and a mother? I confess my compassion would be rather painful; and am very glad that as yet I have seen the calamity entailed on the harder sex only, who are best able to contend with its cheerlessness and discomforts.

'These little beings are generally the gayest drest persons in the service of their lord; and are attired in a uniform or livery of very costly materials. In the presence of their owner their usual station is at his elbow, in the character of a page; and during his absence, they are then responsible for the cleanliness and combed-locks of their companions of the canine species.' pp. 193. 194. 195.

Among other curious customs, which constitute part of the Russian amusements, are those of mock-discharges of ordnance, and horn-music; the latter performed by a machine consisting of forty human beings, each of whom blows but a single note; the former produced by a contrivance and for a reason thus explained.

'These repeated seeming discharges of cannon were produced by an accumulation of cow's bladders distended with wind, and rapidly laid in succession on large blocks of wood, where, with the velocity of a steam-engine, they were burst at once by the action of a ponderous mould or mallet.

'During the reign of the whimsical Paul, an order was issued that no cannon should ever be fired in the empire but on imperial occasions. This ukase has never been repealed; and as the higher order of nobility had always, until that period, the privilege of discharging guns on their great days, they determined not to give up the martial sound, and therefore elected the cows' bladders in their place.'

Very little is said of the condition of the boors, or live-stock attached to the estates of the Russian nobility; nor indeed must the reader expect to derive any instruction, on matters of public economy or politics, from Mr. Porter. He tells us, however, that they are not in general ill-treated; by which we understand him to mean, that the drubbings, by which their exertions are prompted, seldom extend to the destruction of life or limb. He confirms the report, that 'this system is so abhorred by the benevolent Alexander, that he takes every opportunity of buying the estates of the nobles, and immediately giving freedom to the peasants.' It is not, however, to measures necessarily of so limited an operation, that we must look, as Mr. P. directs us, for the formation of a 'middle rank,' a free and independent commonalty; which, we may presume, will eventually be created by the tendency of increasing commerce and wealth to promote luxury, and transfer a part at least of his opulence from the noble to the merchant,—with the assistance probably of legal provisions, which a wise policy on the part of the monarch must approve, for the purchase of liberty and civil rights by industrious boors at a moderate and determined premium. Mr. P. learnt but very little of the state of the interior country; his journies, however, between Petersburg and Mosco, afforded him sufficient opportunities to witness the degrading and brutal servitude, under which all manly feeling among the boors is prevented or repressed. His account of the appearance of the country through which he travelled, is worth extracting.

'All around was a vast wintry flat: and frequently not a vestige of man or of cultivation was seen, not even a solitary tree, to break the boundless expanse of snow. Indeed, no idea can be formed of the immense plains we traversed, unless you imagined yourself at sea, far, far from the sight of land. The Arabian deserts cannot be more awful to the eye, than the appearance of the scene. Such is the general aspect of this country during the rigors of winter; with now and then an exception of a large forest skirting the horizon for a considerable length of way. At intervals, as you shoot along, you see openings amongst its lofty trees, from which emerge picturesque groupes of natives and their one-horse sledges, whereon are placed the different articles of commerce, going to various parts of this empire. They travel in vast numbers, and from all quarters, seldom fewer than one hundred and fifty in a string, having a driver to every seventh horse.

'The effect of this cavalcade at a distance is very curious; and in a morning as they advance towards you, the scene is as beautiful as striking. The sun then rising, throws his rays across the snow, transforming it to the sight into a surface of diamonds. From the cold of the night, every man and horse is encrusted with these frosty particles; and the beams falling on them too, seem to cover their rude faces and rugged habits with a tissue of the most dazzling brilliants. The manes of the horses, and the

long beards of the men, from the quantity of congealed breath, have a particularly glittering effect.'

The villages and huts are described as scarcely deserving such appellations from an Englishman; and in this, as in almost every instance, we have to applaud the minuteness and accuracy of our author's delineations. Some very remarkable customs are amply detailed, which strongly characterise the state of barbarism from which the Russian character is but just emerging. One is, the promiscuous interchange of kisses, as part of a religious ceremonial on Easter morning; at which our author is justly indignant, as well as at the universal and indispensable practice, so rapturously applauded by Sir John Carr, (See E. R. Vol. III. p. 963.) of every lady whatever bestowing this caress on the cheek of every man whatever who kisses her hand. Another is, that of promiscuous naked bathing in public!—which still prevails at Mosco, though prohibited at Petersburg. He also draws a very lively picture of the winter scenery and gaieties of the latter capital.

'It is remarkable that one of the most favourite diversions, —that of shooting down a long and steep declivity of ice constructed by art, in a sledge,—should be almost an exact resemblance of an amusement, which a late interesting work* describes as having been very popular among the primitive settlers of Albany.'

We are compelled to omit many very curious descriptions and anecdotes, which seemed to demand quotation. Among these, however, we certainly do not include the chapter on '*the knout.*' The account of this punishment, which our author saw inflicted on a wretch who had murdered his master, is singularly minute; and is almost too horrible to be read through. The miserable criminal, whose sentence was, 'to be knouted without mercy,' received 200 strokes with this tremendous scourge; long before the whole number was completed, he appeared to have lost all sensation; the last part of the punishment, (the extirpation of the nostrils) recovered him to the agonies of life, and when raised to the ground he had strength enough to walk to his cart; he died, however, the next day in passing to his exile in Siberia. The office of executioner, formerly a passport to the highest ranks of society, and discharged occasionally by the hands of regal *amateurs*, is now made hereditary in a particular family; on failure of which, says Mr. P. 'the corporation of butchers is to be called upon to replace the defunct, by an able-bodied beginner of a new line from among themselves'. The instrument itself is now regarded with so much horror, that it is reckoned infamous *to touch it*.

* Memoirs of an American Lady.

On a visit to Count Razumofsky, our author saw a picture of Czar Peter, which that great man had found at an inn, while travelling *incog.* in Holland, and had stolen, to avoid 'being recognized as he proceeded by any who might have afterwards stopped at the same inn, and like the landlord perceived the resemblance'. At the same time, Mr. P. saw a very interesting person, a native of France, who had been wrecked on one of the Friendly Islands, had become entirely domesticated among the inhabitants, had married the daughter of the chief, and received the noble embellishment of the tattoo. After a residence of many years, during which time he had succeeded in abolishing Canibalism, he was carried out to sea in a gale of wind by a Russian frigate, on which he had gone aboard at the risk of his life as a pilot; his supplications for a boat in which he might return were disregarded, and he could only prevail so far as to be put on shore at Kamschatka, whence he had made his way to Petersburg, hoping to find some opportunity of returning to his wife and his countrymen, of whom he could not speak without the deepest emotion and floods of tears.

Our traveller remained in Russia till after 'the non-arrival of our troops off Dantzic' had entirely changed the feelings of the Russian people toward the English, till after the treaty of Tilsit, the appearance of the infamous Caulincourt at Petersburg, and the departure of Lord Gower. Crossing the half-frozen gulph of Bothnia,—a most perilous and disagreeable passage, which is described with his usual sprightliness,—he reached the Swedish coast about the middle of January, 1808. At one of the islands, Singleshare, which is a mere rock, he was told that

> 'The cattle swim during the summer from island to island, to seek their scanty meal of grass amongst the fissures of the rocks. Even in the most blowing weather these creatures defy the violence of the waves, and cross more than four English miles, alternately swimming, and resting themselves on their sides when fatigued. Having gleaned the neighbouring cliffs, they take the flood again and return to their home.'

Not many readers will feel the same unqualified admiration as Mr. P. for the character of the high-spirited and unfortunate Gustavus; whose generous feelings—not to charge him with an unworthy ambition of military fame,—and whose noble disdain of French interference and domination, have unhappily for his country, and at length for himself, prevailed against that regard to the national welfare, which in every conjuncture it is the great duty of a Sovereign to consult. But his misfortunes will certainly not diminish that

interest on his behalf, which is so powerfully excited by his personal virtues.

'He is thin, though well made; about the middle stature, pale, and with eyes whose eagle beams strike with the force of lightning; look at them, and while he is in thought they appear remarkably calm and sweet; but when he looks at you and speaks, the vivacity of his manner and the brilliancy of his countenance are beyond description. His mouth is well-shaped, with small mustaccios on his upper lip; and his hair, which is cropped and without powder, is combed up from his forehead.

'Her Majesty is most interestingly beautiful; very much resembling her sister the Empress of Russia. She is fair with expressive blue eyes. Her features are fine; but the affability of her countenance, her smile, and engaging air, independently of other charms, would be sufficient to fascinate every heart almost to forget she was a Queen, in her loveliness as a woman.' p. p. 132. 3.

'During the whole of the evening, after the musical salutation, their Majesties mingled with the company, conversing with every person with the kindest condescension. Every citizen was spoken to; and their eyes sparkled with joy, while their tongues faultered out a reply to the address of their Sovereign.' p. p. 133—134.

'Their Majesties returned from the banquetting-room into the dancing-saloon about twelve o'clock, where they remained till four o'clock in the morning; at which time they took their leaves; first kissing their offspring with the most parental tenderness, and then repeating their adieus to the company, arm in arm they left the apartment, followed by the acclamations and blessings of all present.' p. p. 134—135.

In the library of the university of Upsal, Mr. P. of course saw the celebrated *Codex Argenteus* of Ulphilas's Translation of the Gospels; and was shewn 'two large chests, iron bound, sealed, and strongly pad-locked, deposited here by the will of his late majesty Gustavus III, who ordered that they were not to be opened till fifty years after his death.'

As our author visited the province of Dalecarlia, he gives us a curious description of his descent into the mines; and relates some anecdotes of the illustrious Gustavus Vasa, which he learnt on the spots where the respective events took place. One of them we must recount, if it were only from our veneration for the fair sex. Having been unluckily discovered in the mines where he had concealed himself, Gustavus repaired in disguise to the house of a gentleman named Pearson (or Peterson), whom he had formerly known and served. Pearson received him with protestations of friendship, and promised his best services in ascertaining the dispositions and exciting the loyalty of the mountaineers. Quitting his house, as he pretended, for this purpose, he immediately went to one of Christiern's officers, and disclosed the important secret, desiring that soldiers might be sent unaccompanied by himself, to apprehend the guest, whom he

wished to avoid all suspicion of having betrayed. When the party arrived at Pearson's house, they required his wife, who knew nothing of the stranger's rank or her husband's treachery, to deliver up the rebel Gustavus who they knew was under that roof. With astonishing presence of mind, and self command, the patriotic heroine directed part of the guard to a neighbouring wood for the 'melancholy gentleman' whom she supposed they wanted, and turning short round to Gustavus himself, who sat by in a peasant's habit, gave him a violent blow, rated him most vociferously for sitting in the presence of the king's officers, and thrust him out of the kitchen, with every mark of indignation and anger, into the adjoining scullery. Then intreating the officer and guard to take some refreshment, she conducted the prince to a 'certain little apartment,' from which he descended to the lake below, and effected his escape across it in a boat. The chamber, bed, and various collected relics of the hero, are still preserved and exhibited with great reverence.

An interesting account is given of the Swedish sculptor, Sergal, now compelled by age and illness to relinquish the chisel, and almost to seclude himself from society. We do not perceive, from Mr. P.'s enthusiastic criticisms, whether he is superior or even equal to Martauze; this is not of much consequence, as he tells us they are both on a level with the finest masters of antiquity. In the palace of Stockholm, there is a noble collection of antique statues, chosen by Sergal, when at Rome, for Gustavus III; to whom he was familiarly and tenderly attached.

Mr. P. remained in Sweden till the sudden and mysterious departure of Sir John Moore, on which however he offers no explanatory comment. In the last letter, dated Gottenburg, July, 1808, he says,

'I have just received a most flattering invitation from the Swedish Commander in Chief on the frontiers of Norway, to join him there, where every attention will be shewn me, and my military passion fully gratified; but my duty calls me to the Spanish shores.' p. 259.

To the Spanish shores, he has been; and was present, if we mistake not, at the battle of Vimiera. We have seen a fine drawing of that engagement from his pencil; an instrument, which we strongly recommend to his diligence, rather than the pen or the sword.

We have not room to exercise due severity on Mr. Porter's faults. Among these it would be scarcely fair to condemn those deficiencies of qualification, which yet it is impossible not to regret. A man of philosophic mind and scientific attainments would certainly, with the same opportunities, have

made a far more valuable, though less amusing work, than the Travelling Sketches. But no clemency can be justly shewn to the wild extravagant rhapsodies, the awkward affectation of wit and sentiment, the gross inattention to grammatical rules, and the occasional symptoms of book-making. Nor have we patience with those vilest of vile puns, which Mr. Porter's ingenuity scatters so liberally upon these splendid pages; it would require a very extraordinary force of esteem and affection to preserve any man of sense, who had the original letters addressed to him, from flinging them indignantly into the flames. For instance, when describing his visit to a cemetery, our author cannot help giving us a '*grave* walk round the tombs.' Again, 'having kept you so long in the company of one set of *belles*, I shall introduce you to another of a somewhat different appearance. I mean those that adorn the churches; not the *belles* of the cloister, but the bells of the steeple.' Describing the afflicting effects of intense cold, he thus facetiously expresseth himself:

'If on the instant the part congealed be not well-rubbed with snow, to recal circulation, the result is obvious; a few moments places the afflicted in a most *mortifying* situation, and a few hours deprive him of ears, fingers, or nose; a circumstance not enviable, although he has the consolation that he runs no risk of its ever happening again.'

We were greatly surprised and disgusted at his repeated use of the frightful word 'embowelled' instead of *entombed!*—One of the great difficulties of letter writing, is, to *leave off*; Mr. Porter always performs nearly in this manner;—'Cold I may have felt this country, but never the hearts of its inhabitants to your affectionate friend'! (p. 58.) We could easily have spared his digression on the religion of the Greek church, because it is *not* original; and his derivation of the Gypsies from the Jews!—because it *is*. He is lamentably afflicted with a sort of *Monarchism*, which throws him into extasies whenever he has to mention a king or queen; which renders him blind to the insanities of Charles XII, and tender to the frailties of the lewd and tyrannical Catherine. Warriors, in his estimation, rise nearly to the level of princes; next to the sceptre, the noblest of earthly emblems is the sword; and hence he quite loses his common sense, when he talks of Nelson, Sidney Smith, or Bagration. These passionate and baneful prepossessions, to which must be added the rapturous admiration of beauty, especially if surrounded with the lustre of rank and diamonds, are natural expressions of that knight-errant spirit, which our author appears honestly to feel, and at any rate diligently affects. With such weaknesses as these, the patience and good-na-

ture of the reader will have to contend, in perusing two of the most amusing and elegant volumes that, for a long time, have passed under our review.

Art. XVIII. *The Two First Books of Ovid's Metamorphoses, attempted in English Verse.* By W. Mills, late a Scholar, now an Assistant in Buntingford Grammar School. 8vo. pp. 116. Black and Co. 1808.

THE author of this version is only twenty years of age. His first attempt is now offered with much diffidence, to ascertain the judgement of the public, "whether he be likely to employ himself usefully and successfully, as he advances in age and experience, on the Latin and Greek classics." He is occupied eight hours a day in the honorable and useful employment of a school-assistant; and he is not ashamed to dedicate his labours to the striplings under his care.

We are far from wishing to damp the ardour of this adventurous youth, who, like one of his poet's heroes, if he has failed, *magnis tamen excidit ausis.* But we think he has succeeded beyond reasonable expectation; and subjoin, as no unfavourable specimen of his version, the description of the palace of the Sun; prefixing the corresponding lines of Addison.

Regia Solis erat, &c. lib. ii.

Addison.

'The sun's bright palace, on high columns rais'd,
With burnish'd gold and flaming jewels blaz'd.
The folding gates diffus'd a silver light,
And with a milder gleam refresh'd the sight.
Of polish'd iv'ry was the covering wrought:
The matter vied not with the sculptor's thought.
For in the portal was display'd on high
(The work of Vulcan) a fictitious sky:
A wavering sea th' inferior earth embrac'd,
And gods and goddesses the waters grac'd.
Ægæon here a mighty whale bestrode;
Triton and Proteus (the deceiving god),
With Doris, here were carv'd, and all their train;
Some loosely swimming in the figur'd main:
While some on rocks their dripping hair divide,
And some on fishes thro' the waters glide.
Tho' various features did the sisters grace,
A sister's likeness was in every face.

Mills.

'Sublime on golden pedestals upreared,
The blazing temple of the sun appeared:
With gems and gold resplendent shone th' abode,
And ivory roofed the temple of the God;
The folding doors a silver radiance dart,
But nature's stores match'd not the graver's art:
Touched by his hand, the ambient ocean flowed,
And high above a starry concave glowed;
Earth on its circling axis seemed to play,
And azure Sea Gods swarmed the liquid way:

With conch in hand impetuous Triton rode,
And blew the signals of the watery God;
Ambiguous Proteus, and Ægæon urge
Their wallowing herds in shoals along the surge;
Here beauteous Doris, and, her mother's pride,
Her Nereid daughters swim the placid tide;
Part on a rock their dripping tresses dry,
Part o'er the wave on finny coursers fly,
Alike in features all, yet every face
(So sisters should) beam'd a peculiar grace.' pp. 56, 57.

It would be easy to expatiate, with perfect justice, on the faults of this juvenile performance; but we think it needless. Maturity of taste, and strenuous indefatigable diligence not easily satisfied with its performances, will do more for our young versifier, than any critical censures. And though his present work is far from approximating to that standard which we could wish to see a translation of the Metamorphoses attain, it is not impossible that the writer may, at some future and rather distant period, produce a complete version superior to any similar work in our language.

Art. XIX. *The Practical Surveyor:* being a Treatise on Surveying; designed for Schools. By the Rev. John Furnass. 8vo. pp. x. 180. 11 Engravings. Price 10s. 6d. boards. Newcastle, Charnley and Son; Longman and Co. and Cradock and Joy. 1809.

MR. Furnass issues this little book with very modest pretensions. He does not push himself into notice as a professed author, as a great mathematician, or as a land surveyor of extensive practice; but comes forwards unassumingly, as a country schoolmaster, who teaches his pupils land-surveying, who has drawn up some directions for their assistance, and, finding his treatise useful, is induced to lay it before the public. The work exhibits neither the abstruse parts of the theory, nor the minute niceties of the practice, of surveying; but it contains many directions which will be of utility, especially in schools, where any difficulties, found by the pupil in his perusal, may at once be removed by the oral explanation of the preceptor. After a few preliminary geometrical problems, the author treats of surveying with the chain, first as applied to single fields of different shapes, then to farms and lordships. After this, he proceeds to treat of surveying with the plain-table, then with the theodolite: the directions for measuring hilly ground, for the laying out and division of lands, and for levelling, bring the work to a conclusion. Judging of this book according to the object of its author, which was to teach young gentlemen at school the usual processes in land-surveying, it deserves commendation. But we do not approve Mr. Furnass's method of keeping a field-book, in surveying with the chain and cross-staff: the method of tracing roughly the outlines of the fields on the respective sides of the field-book, beginning at the bottom of the page, and proceeding *upwards*, is far preferable, and is practised by all our best surveyors. Nor do we approve his giving such very brief descriptions of the principal instruments at the bottoms of the pages. Indeed, several parts of this work might have been enlarged with advantage: but more particularly those which relate to the division of land, and levelling. We conjecture our author

has not opportunities of acquainting himself with the more refined and accurate processes that are applied by surveyors of extensive practice in these cases.

In fact, though this is an useful book as far as it goes, and is neatly and correctly printed, as well as accompanied by many diagrams, a complete treatise on land-surveying is still a desideratum; nor do we recollect any, since the work of Benjamin Talbot, that can with propriety be called *scientific*. The reason is obvious: skilful surveyors, of extensive practice upon a large scale, as in county surveys, &c. have no time to write books: theoretical mathematicians are deprived of the advantages resulting from field operations (with the exception of those engaged in the grand Trigonometrical Survey): while country schoolmasters, the usual teachers of this branch of knowledge, have seldom a sufficient acquaintance with theory and practice conjointly, to produce such a work as would supply the want, of which we complain.

Art. XX. *The Travels of Humanius, in search of the Temple of Happiness;* an Allegory. To which is added, the Manuscript, an Interlude, dedicated to the Readers of the above. By William Lucas. 12mo. pp. 250. price 3s. 6d. Sherwood and Co. 1809.

ALL our readers will guess the nature of this work, with tolerable accuracy, from the title. It is not written in very good taste, yet its design and tendency claim considerable forbearance toward its faults. The allusions are sometimes obscure and incongruous; and as their meaning is not perceived, their purpose is not realized. The story is crowded with incidents, some of which too strongly resemble each other; and the general result is, that but little interest is excited. The style, also, is tinctured with affectation. The insufficiency, however, of those objects, which chiefly engage the attention of man, to satisfy his capricious and enlarging wants, is the important truth inculcated by the whole narrative; and the danger of trusting to human reason perverted by pride and untaught by revelation, is particularly well illustrated. We could wish the author had been more explicit and impressive in his intimations, that the true way to obtain happiness can only be discovered in the Bible, that religion alone can furnish us with even a taste of its genuine delights, and that the full enjoyment of it is reserved for a future state of existence. On the whole, the performance deserves commendation. We hope the author will be prevailed upon to exclude his gossiping Preface and Interlude from any future edition.

Art. XXI. *Poetic Amusement*, consisting of a Sample of Sonnets, Epistolary Poems, Moral Tales, and Miscellaneous Pieces. By Thomas Beck, Author of The Age of Frivolity, The Passions taught by Truth, The Mission, and other Poems. Foolscap 8vo. pp. 204. Price 4s. 6d. Maxwell and Wilson. 1809.

IT has been the fortune of a few privileged individuals to adorn whatever they touched; to attempt almost every thing, and succeed in all they attempted. Odes and epigrams, panegyrics and satires, heroics and familiar epistles, have been, in some instances, produced, with uniform success, by a single writer, alike remarkable for the vigour and the versatility of his genius. Mr. Beck's productions are as various in kind, as those of almost any writer we meet with; and it would be extraordinary indeed, if they were all similar in merit. His Satire, intitled 'The

Age of Frivolity,' is well known; and, whatever question may exist as to the utility and expediency of satirical writing, it is undeniably a performance that reflects credit on his talents. It is chiefly in this class of composition, for he has scarcely attempted the higher order of Moral Essays, that we think Mr. Beck has proved himself qualified to excel; in the elegant trifle, or the pathetic elegy, he succeeds but indifferently. The principal poem of this kind, among the contents of the very miscellaneous volume now before us, is called 'The Pleasures of Forgetfulness'; and consists of an ironical celebration of short memories, in which the names of Mr. Pitt, Memory Middleton, &c. receive due honour.

As we prefer considering Mr. Beck, however, in a higher character than that of a satirist, we shall take the only extract our limits allow, from that numerous class of his poems which have a salutary moral reference. Both in point of sentiment and expression, it is by far the best we have seen on the recent appearance of a Comet.

'Bright unknown wand'rer thro' ethereal space,
What errand brings thee to our nether skies?
Whence art thou come, and whither tends thy race?
What fount of light thy flowing train supplies?

'In vain conjecture stretches all her skill,
And points the glassy tube with peering eye;
Thou flittest on, thy destin'd path to fill,
In silent grandeur 'midst the worlds on high.

'While Superstition views thy splendid train,
Foreboding nameless terrors to mankind,
From thee the thoughtful may instruction gain,
And watch thy motions with religious mind.

'Thy race erratic, certain Wisdom guides,
Nor bids thee useless rove through fields of light;
Who o'er the rolling shining orbs presides,
Lit up thy blaze, and mark'd thy trackless flight.

'He drives thee onward with resistless force,
Nor lets thee clash with regulated spheres;
As some skill'd pilot winds his dang'rous course,
And safe thro' rocks and shoals his vessel steers.

'Struck with the awful pow'r and tender care,
We feel devotion mingling with surprise;
Who rules an atom floating in the air,
Conducts the Comet trav'lling through the skies.

'Thus, o'er this lower world he reigns supreme,
And kings and empires are beneath his sway;
Nor shall the child of poverty extreme,
By Him forgotten, rove a devious way.' pp. 142, 143.

The first of the Moral Tales is ingeniously conceived, and told with spirit, if not with elegance. Many other poems deserve specific praise. There is much humour in the burlesque sonnets; but a certain portion of the articles which the author, with ill-advised, though well-intended liberality, has introduced to augment the size, or occupy what would otherwise have been blank spaces, of his volume, are not so well calculated to delight his readers or augment his celebrity.

Art. XXII. *Puritanism revived;* or Methodism as old as the Great Rebellion. In a Series of Letters from a Curate to his Rector. 8vo. pp. 96 price 2*s.* 6*d.* Rivingtons, 1809.

THE most liberal construction we can put upon this miserable performance is, that it is the production of some needy scribbler, who imagines that a compilation of calumny, with a title of alarm, may stand some chance of obtaining a sale sufficient to supply his present necessities. Otherwise, we must suppose one of two things; that it is the work of a sectary, who wishes to degrade the church by representing one of its clergy as the author of a witless but virulent lampoon; or else, that there is actually some curate in the establishment, so meanly qualified, both in heart and mind, as to have taken even *this* method of shewing his zeal and courting patronage. It will be needless to say more of the performance, than that it is a compilation from Grey's Notes on Hudibras vilifying the Puritans, and from Bishop Lavington, and Nightingale's Portraiture, defaming the Methodists. The object of the quotations, if indeed there be any beyond that of book-and-penny-making, is to represent the extravagancies, attributed by notorious enemies to individuals belonging to these sects, as constituting the entire and general character of those sects. But something more than contempt, it seems, is to be excited; our author seems eager to restore the wholesome discipline of fire and faggot; the church is in danger, and nothing can save it but a revival of the horrors of persecution, the repeopling of prisons with pious men, and a new *Auto de fé* in Smithfield. For this laudable purpose, he labours to shew that the Methodists are an exact counterpart of the Puritans, and will infallibly overthrow both church and state unless their machinations are speedily counteracted by a system of coercion and terror. Any answer to this wretched incendiary would be supremely ridiculous. Considerate men are fully aware, that the circumstances of the seventeenth and the nineteenth centuries are scarcely in any respect similar, excepting this; that there is now, as there was then, a class of men more noted than their neighbours for frequenting prayer-meetings, and less for haunting cockpits and alehouses. As to their politics, it is well known the Methodists are as little chargeable with revolutionary or even with democratic principles as the rest of our fellow-subjects; as individuals, they meddle much less with public affairs, than the bulk of the community; and, as a body, not at all. Their reputation among the people at large, as sober, industrious, and peaceable citizens, is not to be affected by the cowardly slanders of an anonymous pamphleteer; and it would certainly afford them a much ampler revenge, than they could wish to take against him, for any injury his puny malice could inflict, to have an opportunity of *publishing his name*

Art. XXIII. *An Easy Grammar of Natural and Experimental Philosophy.* For the Use of Schools. By the Rev. David Blair, A. M. Author of the Class Book, Reading Exercises, &c 16mo. pp. vi. 162. 10 Engravings. Price 3s. bound. R. Phillips. 1808.

WE fear it is almost too late to protest against that use of the word 'Grammar,' which makes it serve to designate a book of *elements*. Gordon's Geographical Grammar was the first book we recollect, that gave authority to this misapplication of the word: Mr. Blair's book will not, we apprehend, be the last. He has condensed, into the little work now

before us, much useful and interesting information on the properties of matter and motion, on central forces, mechanics, hydrostatics, hydraulics, pneumatics, acoustics, optics, astronomy, electricity, galvanism, and magnetism. To affirm that every thing important, on such a diversity of topics, may be found in this volume, would be very unjust toward our readers; but we should be equally unjust toward Mr. Blair, if we did not acknowledge that he has selected the most curious and necessary particulars. His book is neatly printed, and seems very free from those errors which might have been admitted into it by ignorance and inadvertence.

Art XXIV. *The State of the Established Church;* in a Series of Letters to the Right Honourable Spencer Perceval, Chancellor of the Exchequer, &c. 8vo. pp. 35. Price 2s. 6d. Richardsons. 1809.

WE cannot but regard this writer as censurable, for propagating irrational alarms for the safety of the church, unjust notions of the conduct, especially the political conduct of dissenters, and a disposition equally illiberal and impolitic to attempt violating the tolerant principles of the constitution. He is to be commended, however, for the honesty with which he specifies those abuses in the ecclesiastical administration, and those defects of many of its members, which all its enlightened friends regard as the real grounds of apprehension, and the points to which remedial regulations, in order to be really useful, must apply. One of the writer's proposals is, to make the *minimum* value of a benefice 200*l.* per annum, and to provide for the augmentation of the deficient livings from the abundant 'incomes of bishoprics, deaneries, *prebendaries*, [prebends] rectories,' &c. according to a certain scale. He strongly urges the propriety of making the examinations for orders more strict and effectual than he says they are at present; as well as reforming the system of clerical education. When he speaks of tythes,—'the property (he says) for which there exists the oldest, the clearest, and the best title,' he seems to have overlooked the obvious distinction between a lay impropriator or a patron, whose title is acquired and transferred by natural descent or purchase, and an incumbent, whose title is derived from the gift of the patron, and who can neither buy nor sell, inherit nor bequeath.

Art. XXV. *Elements of English Education*, containing 1. An Introduction to English Grammar, 2. A Concise English Grammar, 3. A short System of Oratory, 4. An Abridged History of England, 5. Outlines of Geography, 6. A Miscellaneous Prose Selection, 7. A Miscellaneous Poetical Selection. By John Brown, Master of an Academy, Kingston, Surrey. 12mo. price 5s. Crosby. 1809.

AS we cannot approve of Mr. Brown's plan, it is scarcely necessary to investigate the manner in which it is executed. The various purposes he professes to answer in one book, usually occupy at least three or four of the common elementary abridgements for schools: and it is not so much the fault of the execution, as of the plan, that not one of those purposes is satisfactorily accomplished in this work. We would most pointedly condemn such a meagre and inadequate course of instruction, as the adoption of this book would imply, whether it result from the ill judged parsimony of parents, or the dishonourable indolence or incompetency of tutors.

As to the execution of the work, it is of course a compilation, and seems to have owed but little to Mr. B.'s pen, except a larger proportion of blunders than commonly occurs even in this branch of the book-making business. We will only give one specimen; and it may fairly be taken as a specimen, — for a man, who can commit one enormous blunder, will be almost sure, if he has room enough, to commit a hundred. Under the head of *Oratory*, Mr. B. says, "*Tone of voice* teaches us to speak or read so loud as to be heard by those about us." Unless there is some schoolmaster or professor of elocution at Kingston, known by the name of Mr. *Tone-of-voice*, we really cannot comprehend Mr. Brown's meaning.

Art. XXVI. *The Fantoccini, or Great Public Puppet show*, as exhibited by Signior Tintaraboloso, described in a Poetical Epistle from Griffith Llewellyn, to his Cousin, Rice ap Shenkins. With illustrative Notes, historical and critical. By the Curate of Aberistwith. 12mo. pp. 91. price 3s. 6d. Maxwell and Co. 1809.

WHATEVER ingenuity there may be in this amusing political *jeu d esprit*, we can perceive but little utility. The occurrences and personages to which it seems intended to refer the reader, should rather be made the subject of pensive or courageous animadversion, than the butt of wit or the occasion of levity. So far as it has any moral tendency, that tendency is entirely good. We cannot give a more satisfactory idea of the plan, than our readers will probably deduce from the title. The versification is sprightly, and sufficiently neat. The poem finishes with the following lines:

'The curtain now dropp'd, and the man made an ending,
By thanking us all for our patient attending;
And he said, that he hop'd we were all of us willing
To say, he had shewn us *enough for a shilling*.'

Very true; — but unluckily he has charged us *three and sixpence!*

Art. XXVII. *An Address to Christians of every Denomination, particularly to the Society of Friends, on the Duty of promoting the Education of the Poor.* By a Christian Friend. 8vo. pp. 35. price 1s. Black and Co. 1809.

THIS publication is not altogether unsuitable for the purpose intimated in the title. It urges several just arguments to demonstrate the peculiar obligation of Quakers to promote the education of the poor; while it strenuously inculcates the importance of education in general. Of its efficacy, we would not be too sanguine in our hopes; but its design and tendency are intitled to the most cordial approbation.

Art. XXVIII. *Poems on Various Subjects.* By Henry Richard Wood, Esq. 12mo. pp. 128. price 5s. bds. York, Todd; Longman and Co. 1809.

POEMS of moderate merit are numerous; but performances of superlative genius, and publications of extreme imbecility, are almost equally rare. To one of these scantier classes the work before us belongs; and those who are desirous to know which, but unable to guess, must submit to the drudgery of reading it for themselves.

ART. XXIX. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Bowyer (who some time since published those parts of Sir Robert Ainslie's celebrated collection of drawings which related to Egypt, Caramania and Palestine) has just issued a Prospectus for publishing the remaining parts of that Collection. The present Work will consist of Views in Turkey in Europe, and will include Bulgaria, Romania, Wallachia, Syria, the islands in the Archipelago, &c. &c. Among them will be a correct representation of the celebrated Temple of Jupiter Ammon at Siwah in the Deserts of Lybia, discovered in 1792; some curious and highly interesting delineations of the ruins of the Temple of Diana at Ephesus, and a large and accurate View of Constantinople and its Environs. A considerable part of this work will consist of Views in Countries of which there are no other Drawings extant. The present Publication, which will include the whole of Sir Robert Ainslie's unpublished assemblage of Drawings, will be executed in the same style and of the same size as Mr. Bowyer's Views in Egypt, &c.

Splendid editions of Mr. Scott's Poems of Marmion and the Lay of the Last Minstrel, with embellishments from the pencil of Westall, will be published in a few weeks.

Mr. John Playfair, Professor of Natural Philosophy in the University of Edinburgh, is preparing a second edition with additions, of his Illustrations of the Huttonian Theory, in quarto, with engravings.

The Earl of Lauderdale is engaged in an Enquiry into the Practical Merits of the System for the Government of India, under the Superintendance of the Board of Control.

The Peerage of Scotland, by Sir Robert Douglas, of Glenbervie, Bart. continued to the present Time, by J. P. Wood, Esq. in two vols. folio, is in the press. The first edition of Sir Robert Douglas's Peerage, the result of "the most assiduous application for many years, and a painful inquiry into the public records and ancient chartularies," published in 1764, having become scarce, a new edition of that work is offered to the Public. The Editor states that he has made every endeavour to obtain accurate information in order to complete and correct the work to the present time.

A new edition of Griesbach's Greek Testament, handsomely printed in two large volumes octavo, will be published in the course of this month.

New Editions, with considerable and important additions, of Mr. Lawrence's Philosophical and Practical Treatise on Horses, and of his General Treatise on Cattle, the Ox, the Sheep, and the Swine, are in their course through the press.

Speedily will be published, in quarto, printed by Ballantyne, British Georgics, by James Grahame, author of the Sabbath, Poems, &c.

A View of Spain, comprising a Descriptive Itinerary, or Topographical Delineation of each Province, and a general statistical account of the Country, including its Population, Agriculture, Manufactures, Commerce and Finances, its Government, Civil and Ecclesiastical Establishments, state of the Arts, Science, Literature, its Manners, Customs, Natural History, &c. &c. by Alexander de Laborde, translated from the French, will be published this Month.

Early in June will be published, price 4s. in boards, (with a portrait of the author) the Life of Joseph Samuel C. F. Frey, Minister of the Gospel to the Jews, written by Himself.

Mr. Frey has also prepared for the press, and will shortly publish by Subscription, An English-Hebrew Grammar. Price to Subscribers, 8s. in boards, to be paid on delivery: the work to contain about 200 pages 12mo.

Observations on the Fungus Hæmatodes, or Soft Cancer, by James Wardrop, Fellow of the Royal College of Surgeons, and of the Royal Society of Edinburgh, is nearly ready for publication. This Work contains the history, and appearance on dissection, of the Fungus Hæmatodes, or Soft Cancer, in several of the most important Organs of the Body; it is illustrated by Cases and Plates.

A Treatise on the Diseases and Management of Sheep, with Introductory Remarks on their Anatomical Structure, and an Appendix containing Documents exhibiting the value of the Merino breed, and their progress in Scotland, will soon appear from the pen of Sir George Stewart Mackenzie, of Coul, Bart.

Sir Brook Boothby, Bart. has in the press the English Æsop, a Collection of Fables, ancient and modern, in Verse; translated, imitated, and original, in two post octavo volumes.

Mr. Galt is preparing a work illustrative of the Life of Cardinal Wolsey, and those Corruptions in the Church which led to the Reformation, and the general Change which then took place in the Political System of Europe.

The Rev. Melville Horne, Minister of Christ Church, Macclesfield, will shortly publish, in a duodecimo volume, an Investigation of the Definition of Justifying Faith, the damnatory Clause under which it is enforced, and the Doctrine of a direct Witness of the Spirit, held by Dr. Coke and other Methodist Preachers.

Mr. Greig of Chelsea, has announced a work on Astronomy on a new plan, intended to render that Science more simple and easy. The chief Constellations are to be exhibited on separate Maps, with Remarks, &c.

Walter Nicol, Designer of Gardens, Hothouses, &c. Author of the Forcing Fruit and Kitchen Gardener, the Practical Planter, &c. is preparing a Work intitled the Villa-garden Directory, or Monthly Index of work to be done in Town and Villa-gardens, Shrubberies, and Parterres; with Hints on the Treatment of Shrubs and Flowers usually kept in the Green-Room, the Lobby, and the Drawing-Room.

Mr. Anderson, Author of a Tour in Zealand, is preparing for publication, a Dane's Excursion in Britain, to consist of two or three small octavo volumes.

The Rev. D. Washbourn of Wellingborough, is revising and correcting Bishop Reynolds on Ecclesiastes, &c. which will appear in the course of a few Months.

Sir John Carr has for some time been employed in revising his Poems for the press: they will form an octavo volume, with a fine Portrait from Westall. A few copies will be printed in quarto, the size of Caledonian Sketches.

The Dramatic Works of John Ford, with an Introduction and Explanatory Notes, will soon be published by Henry Webber, Esq. in two volumes, octavo. The same Gentleman is also engaged on a Work, intitled Metrical Romances of the Thirteenth Fourteenth and Fifteenth Centuries, published from ancient Manuscripts, and illustrated by an Introduction, Notes, and a Glossary: this work will make three volumes crown octavo.

Mr. A. Murray, F. A. S. E. and Secretary for Foreign Correspondence, will soon publish in quarto, Researches into the Origin and Affinity of the Greek and Teutonic Languages.

Speedily will be published in royal quarto, the first volume of Hakluyt's Voyages, Travels, and Discoveries of the English Nation, with many curious and valuable Additions which have never appeared in any former Collection. The second volume will appear at the interval of three months from the publication of the first volume.

In the press, The History of Scotland, by Robert Lindsey, of Pitscotte; edited from ancient and authentic Manuscripts, by John Graham Dalzell, Esq. 8vo. with a Portrait of King James V. from an original Picture.

Dr. Carey has in the press, and will speedily publish, an easy and familiar Introduction to English Prosody and Versification, on a novel, but simple Plan, which he has for some time successfully pursued with his private Pupils, and lately introduced into the Female Seminary at Canonbury, Islington.—Besides Descriptions and Analyses of the different species of English Verse, and preparatory Exercises in Scanning, it contains Practical Exercises in Versification, progressively accommodated to the various Capacities of Youth in the successive Stages of scholastic Education; the whole calculated to produce correctness of Ear and Taste, in reading or writing Poetry.—For the convenience of Teachers, a Key to the Exercises will be added. Dr. Carey is also preparing for the press an easy Introduction to Latin Versification, on a nearly similar plan.

The Crede of Pieral Plowman is printing in a small quarto volume, with a black letter type, the text accurately revised from a collation of the printed copies, and occasionally corrected by an inspection of the existing Manuscript. A Historical Introduction will be prefixed, and the Poem copiously illustrated by Notes etymological and practical.

Archdeacon Illingworth intends to republish his Topographical Account of Scampton, with additional Anecdotes and Portraits.

A new edition of Xenophon's Memorabilia, by Boswell, is in the press; to which it is intended to add Socratis Apologia, and the Notes of the last edition of Schneider, and to omit the Latin version.

In the press, a Dissertation on the Numbers of Mankind, in ancient and modern Times, by Robert Wallace, D. D. late one of the Ministers of Edinburgh. Second edition, revised and corrected, by George Wallace, Esq. Advocate, octavo. The first

edition of this work was published in the year 1753, and is often referred to by Mr. Malthus.

A work intitled Shipwrecks and Disasters at Sea, according to the most authentic Accounts, ancient and modern, 3 vols. 8vo. will soon appear.

With much satisfaction we announce a new edition, in one volume quarto, of The Reformers' Bible, under the superintendance of a beneficed Clergyman: containing 1. The sacred text of the Holy Scriptures, with copious marginal References, carefully printed from the most correct edition. 2. A short but valuable Commentary on the Old and New Testaments, as published by royal Authority, during the reigns of Queen Elizabeth and King James; together with the Arguments, Prefaces, and other valuable additions, which were annexed to most of the Bibles printed during that period. 3. A Series of Dissertations on various important Subjects connected with the Bible.—Not less than Twenty-five Copper-plate Engravings will be given in the course of the Work.

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This Work will be published in about 40 weekly Numbers, Price 1s. 3d. each; and in about 10 monthly Parts, Price 5s. each.

Art. XXX. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

A Brief Inquiry into the present State of the Agriculture of the Southern Part of Ireland, and its Influence on the Habits and Condition of the lower Classes of its Inhabitants; with some Observations upon the State of the Churches of the Establishment. By Joshua Kirby Trimmer. 5s.

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p. 484, l. 4. from bottom, *for* Macknight, *read* Campbell.

☞ *To the Binder*. The Title and Table of Contents for Vol. V. Part I. will be found in the July Number: the Title and Table of Contents for Part. II. will be given at the end of the Year, together with a General Index for both Parts, under one Alphabet.